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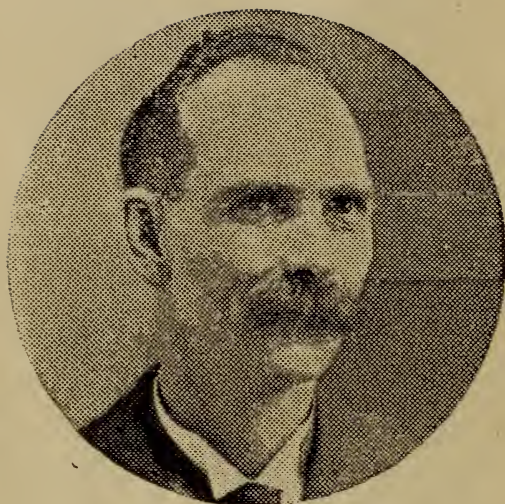
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R. H. TRIPP M.D.



# HIDDEN MYSTERIES

## REVEALED

BY



R. A. TRIPP, M. D.,

114 Sixth Ave., Des Moines, Iowa.



THE END OF THE WORLD

# HIDDEN MYSTERIES

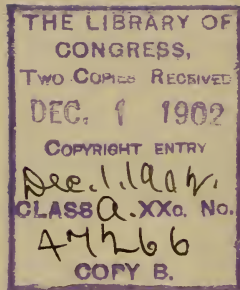
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## PREFACE.

In this little volume I have endeavored to give a brief but intelligent treatise on the subjects herein contained. Fully realizing, that every person, young or old, male or female, should be in possession of the instructions and knowledge herein set forth and that they will not read the large volumes written on these subjects, I have been very brief in my remarks, stating in the shortest intelligible manner what I have demonstrated and know to be true, and know they can be relied upon in every particular.

As this work is written for the general public, I have classified the subjects as we meet them in life, in order to convey the greatest amount of knowledge in the shortest possible space.

Taking first courtship and matrimony, the two greatest subjects one has to consider, telling the good and the bad, the consolation of the good and the remedy for the bad.

Second a short description of the sexual organs, their construction and mechanical action that takes place during sexual intercourse. Third, how pregnancy is produced. Fourth, how to prevent pregnancy. Fifth, when and how the disposition of a person is developed, and how to develop any disposition desired. Sixth, how to rear a child in the proper manner. Seventh, how to develop the mind to make it clear, strong and active. Eighth, hygiene. Ninth, materia medica, a rational treatment of disease. Tenth, medical compounds, how to prepare and their uses. Eleventh, nursing the sick. Twelfth, hypnotism and magnetism, the greatest science of the age, with full instructions how to produce them, their application and uses in business and disease.



## GUARANTEE.

I guarantee the above described work to be as represented. You read the book and test it six months, carefully following the instructions therein, and if not as represented return the book in good condition and I will cheerfully refund your money.

R. A. TRIPP, M. D.,  
114 Sixth Ave., Des Moines, Iowa.



## CHAPTER I.

## COURTSHIP AND MARRIAGE.

It may seem a little strange to you that I should take up such a subject as this, but judging from observation I don't know of a subject that is of more importance to the human family than this and yet I don't know of one that people try less to understand.

To my mind marriage is the greatest of business transactions. It is a contract for life sealed with a solemn vow never to be broken until severed by death, and when correctly made never is severed until death. For that reason and the further reason that the happiness of two or more persons depends upon the disposition of the two joining themselves together, the greatest care should be exercised in choosing a companion. If the two are opposite in disposition they will not agree, as is shown by mixing vinegar and soda. Therefore two opposites should not be brought to-

gether for the opposition will cause unpleasantness to one or both, even though it does not cause trouble. This should not occur, and if you see things alike never will occur. You never have trouble with a person with whom you agree. It is always in disagreements that contentions arise.

When you are keeping company there is none so good, so nice, so sweet and so lovely as the one you are intending to marry, and this same kind feeling and attachment should last as long as you live, and will if you marry the one intended for you. But if you get one who cannot see things as you do, but is continually working in a different direction, it would be impossible for this great attachment to last, and as years roll on the attachments grow less and less until it is entirely severed or reduced to such an extent that there is no disposition to try to do anything to please one another. Then trouble and hard words become a frequent visitor, which drives them still further apart. Then the husband, instead of thinking home the pleasantest and loveliest

place on earth, oftentimes begins to stay out late at nights, preferring the company of those who are friendly and kind to him, rather than a quarrel with his wife.

Or too many times driven to desperation by what he thinks unjust chastisement, goes to a saloon or somewhere else and there at the expense of his pocketbook, his health, his intellect and his manhood, seeks to drown his troubles with that vile liquid, which if continued is sure to cause his disgrace and ruin.

Or that once loving wife, but now a sad and broken-hearted woman, who as she looks into the future can see only disappointment and sorrows; but ah, alas, who can tell where this start will end. Many, many times it ends in separation and the ruin of a once happy home. Oh, the sorrow and misery that is indured under such circumstances, no one ever can know until they have tried it for themselves. Will you say these people did not marry for love? Does any one dare bring such accusation against them?

Oh, my friends, it is not true. Many times

such things occur with those who at one time would have sacrificed even life itself for each other. Well, says one, if those people married for love what on earth has ever caused such a wide separation? I thought love was what bound people together. Well, that is a fair question and I will endeavor to give a rational answer. Those people married for love and love only, never taking into consideration anything but love, simply thinking their love was so strong that nothing on earth could ever so much as weaken it.

What is love?

When we look into the dictionary the definition for love is, to regard with strong feeling of affection combined with gratitude, but I believe I can give you a better definition and one that will come nearer answering the purpose. Love is a passion, one that can be controlled by will power. We can educate ourselves to love almost anything. Let us take the highest authority and see if it does not prove this to be true.

Matthew xxii: 37; thou shalt love the Lord



thy God, with all thy heart and with all thy soul and with all thy mind. Those are positive commands, given by God himself; and Christ said the two greatest commandments. And again he says: Love your neighbor as yourself.

God knew that man had the power to control his love and to send it where he wished. If not, why did he give the command. The fact that he gave the command proves it to be under our control.

But if we do not control love by will power, our environments will control it, and then love being without reason or judgment is liable to go any place. Now, the trouble with those people was simply this, they as all other people, had their natural dispositions and the disposition of one was quite different from that of the other. Hence they saw things differently. As all persons decide a question from the way they see it, of course their decisions are different, and as we have already seen that two opposites cannot agree these people could not agree and the disagreement

caused the separation. Why did they not see this before they married? That's it. Simply because they were so intensely in love that the love blinded them so they could not see the antagonism existing between their dispositions until they began transacting business together. Then, when it was too late, they discovered they never were intended to be together. Their dispositions being different they could not see alike and not seeing alike they couldn't be happy together. Had they used the same precaution in choosing a companion they would have used in any other business transaction such a state of affairs would never have existed, but instead they allowed love to lead them and it led them to a sad disappointment.

What is love courtship?

It is a period of time that a man and a woman spends together trying to see how much they can fool each other. Thousand have sacrificed all their future happiness upon the altar of love, whereas had they used good reason and judgment founded upon a thor-

ough investigation it would have been entirely different.

#### HOW TO CHOOSE A COMPANION.

The question of how to choose a companion is one that has been discussed pro and con from almost every standpoint, except the right one. Although love has taken the lead, and we have been taught that love was the all important element, which to my mind is entirely wrong, not that a person should marry one they do not love, but that love should not be the controlling element, but should be held subservient to reason and judgment.

When you are courting with the intent of marriage the courtship should be for the purpose of investigating the disposition to see whether the disposition of the one you are courting is the same as your own.

The way to do this is to take up the different avocations of life and obtain their opinion without letting them know what your opinion is. Take a certain branch of business have them tell how they think they would like it; whether they think it would pay; how they

would manage it; and so on until you have made a thorough investigation. Then take up another and then another until you have investigated all the different branches in which you have any idea you will ever engage.

As you go through, compare their ideas with your own, and if they agree all the way through you can safely marry them and be assured that you will live happy with them, for it proves that your mind and theirs run in the same channel and there will be no disagreement; but if you differ on any material point know then that you cannot see things alike and pass them by for you will never be happy with them no matter how much you think of them, always keeping in mind that people have their troubles when they disagree.

Of all things get their idea of how to rear a family, for I firmly believe that a difference of opinion on correcting the child causes more trouble than anything else where parents disagree, and not only this but it is almost sure to have a bad effect on the child.

But if you agree all the way through and

marry, then the longer you live together the stronger the attachment will be, the more you will think of each other and the happier you will be, which is the sole desire of each and every individual.

#### ALIENATION OF AFFECTIONS.

As we hear so much about the wife or the husband having their affections alienated, I have decided to give my views on the subject. I am firmly of the opinion that if your companion's affections are alienated, that you do it yourself. I don't believe any other person could do it without your assistance; but if you mistreat your companion you turn their affections from you, and then they are very likely to go some place else. There are many ways in which this can be done. It can be done by scolding them or by being sullen whenever they are with you, by neglecting to do what they want you to do, opposing them in whatever they undertake to do, withholding your encouragement when they are trying to do what is right, running around town or

around the neighborhood when you should be at home, by gambling and fooling away your money for stuff that is worthless, by abuse to the children, and in many other ways, but of all things I believe that the jealous twitting them of being too intimate with others, drives more people's affections from their companion than anything else.

From my observation I would say that the husband or wife whose affections are alienated wholly from outside causes never had any affection. But by their cunning managed to hide their treachery sometimes for years, but finally were caught and then the one they were with had to bear all the blame.

## CHAPTER II.

### THE SEXUAL ORGANS.

I will give a brief discription of the sexual organs just enough to give you an understanding of their length and construction, their use and the mechanical action that takes place during copulation, so you will understand



how and in what way pregnancy is produced, and how it may be prevented. The average length of the male organ is five and one-half inches when erect as in sexual intercourse.

The vagina (birth place) in the female is a sack-like cavity closed at inner end and is about 6 to 8 inches in length, of a contractile nature, so that it closes closely around anything put inside of it.

The uterus is the organ commonly called the womb, and is the organ in which the child is carried. In its natural condition its length is  $2\frac{1}{2}$  inches inside. The neck of the uterus enters the vagina from the front about 3 inches from the outside. It protrudes through inside the vagina from one-half to three-fourth of an inch, so the mouth is inside the vagina. The uterus is a muscular organ and has the power of contraction and expansion, that is to open and close.

When sexual intercourse takes place and the proper amount of stimulus is brought to bear on the female organ by the friction of the operation the ovaum (female seed) is

charged into the uterus, which in turn contracts and forces a part of it out into the vagina. It then relaxes and opens. This causes a suction to take place like loosening the compressed bulb of a syringe, this suction draws whatever is in the mouth of the uterus up into the uterus. I have thus described the action of the uterus so you will understand how the male seed gets into it.

#### HOW PREGNANCY IS PRODUCED.

If you wish to produce pregnancy the male seed should be discharged into the vagina just a little before the female discharges her seed, and the motion kept up until she discharges her seed. The motion will get the male-seed on to the male organ, rub it on and into the mouth of the uterus. Then when the woman discharges her seed and the suction of the uterus takes place the male seed that is in the mouth of the uterus is drawn up into the uterus where it comes in contact with the female seed. The two seeds join together and produce pregnancy.

The impregnated ova then attaches itself to the uterus and begins to grow and in nine months develops into a full-formed child. The uterus then contracts and expels the child.

As to the time a woman is liable to conceive it is not fully known. It is believed by medical men that some women are liable to conceive at anytime, others will not conceive after the twelfth day from the cessation of the monthly and some will not after the eighth day. But it is admitted by all that in two or three days after the monthlies stop the woman is more liable to conceive than at any other time.

## HOW TO PREVENT PREGNANCY.

It is a well known fact that male and female seed must come to together in order to produce pregnancy. It is only necessary to devise some means by which the two seeds can be kept apart in order to prevent pregnancy. If we can do this we have mastered the situation and can hold pregnancy at our

command.

In describing how pregnancy was produced we see by what mechanical action the male seed got into the uterus. That it was by being rubbed on and into the mouth of the uterus, and when the suction of the uterus took place it was drawn into the uterus. How can we prevent the male seed getting on the mouth of the uterus. In the description of the sexual organs we see the mouth of the uterus is only three inches from the outside, that the average length of the male organ is five and one-half inches, therefore, if the male organ is pushed in the full length it reaches two and one-half inches past the mouth of the uterus, then if the male seed is discharged while in this condition you see it will be two and one-half inches past the mouth of the uterus, and unless some motion is made by which the seed is carried back to the mouth of the uterus it cannot get to the mouth. Therefore, if the male organ is pushed in full length and held there, both parties stopping all motion until after the uterine suction takes place, no seed will get on the mouth of the uterus and cannot be drawn into the uterus, hence no conception will take place.

When you are having sexual intercourse

and wish to prevent pregnancy, just before the man discharges his seed he should push the organ in full length and hold it there until after the suction of the uterus takes place. This will prevent the male seed from getting into the uterus, therefore it will be impossible for conception to take place.

After all is over the woman should take a syringe and wash the vagina out good with warm water. Be sure you get the male seed all washed out, for if some is left in the vagina when you have intercourse again it may be rubbed into the mouth of the uterus and drawn into the uterus so that conception will take place from the first seed discharged notwithstanding all precautions are used the same as before. The man should wash his organ also.

The above instructions are very easy to carry out, and if strictly followed I assure you will be a perfect success.

No doubt you will wonder why someone has not discovered this before. I am sure the only reason I can give is that they did not know how the male seed got into the uterus, therefore could not devise a plan of prevention.

But this idea is not new to me. I discovered it nineteen years ago. Since that time



I have told it to a number of my friends and had it thoroughly tested, and it has proven a perfect success in every case. Yet there is nothing about it to injure either party in the least, but is perfectly healthy.

There is no doubt in my mind but what this will be one of the greatest blessings to the human family of any discovery ever made, for with this knowledge the woman can regulate her pregnancy to suit herself and will not be forced to have a child every twelve months, as some women I have known have been, but can have them three or four years apart if she wishes, and at any time of the year she may desire, which will be a great consolation to her.

I have known many women whose health was ruined by fast breeding, and some were brought to an untimely grave, while thousands are ruining their health and suffering all kinds of torture by that ungodly habit, viz., abortion rather than breed so fast.

I believe when this is known to the public it will put a stop to abortions, a habit that is on the increase and is ruining the health of thousands of women annually, and in my judgment can only be stopped by educating woman how to prevent conception.



## CHAPTER III.

WHEN IS THE DISPOSITION OF A CHILD  
DEVELOPED.

At what time the disposition of a child is developed, although well known to men of science, it is not known to the general public, and for that reason there is seldom any effort made to develop the disposition of a child, and the disposition is formed just as it happens—good, bad or indifferent. It is positively known to men of science that the disposition of a child is formed during the months of pregnancy, and that the disposition with which a child is born is the one it will carry to its grave. There is no such thing as changing the disposition of a child after it is born. All that can be done then is to educate it to control its passions and bring them under subjection, for the natural disposition still remains the same.

It is true a person can cultivate and, in so doing, strengthen certain faculties but they cannot develop a faculty they do not possess.

You can also weaken faculties by holding them under subjection, but you cannot obliterate them, and all the proof needed to prove this to be true is yourself. You have every passion today you had when a child, which you will see by examining your own disposition. Now, this being true, you can see the great necessity of developing the disposition right in the first place.

#### HOW THE DISPOSITION IS DEVELOPED.

The disposition of the child is developed by the impressions made on the mother's mind during pregnancy and when the child is born you will find that the disposition is very similar to that of the mother during pregnancy, except in those cases where the child is marked with some one else. Take the woman who is cross, ill natured, slashing everything around and nine times out of ten the child will be the same way. A woman who is melancholy will develop the same disposition in the child, and the woman who is pleasant and quiet will develop a like disposition in the child. You all know this to be true from your own ob-

servation, and if this is true other things are also true. If the condition of a mother's mind and the impressions made thereon develop the disposition of the child then you see it is in her power to develop any disposition she wishes providing she gets her mind in that line and hold it there, with a firm resolution that she will develop the same disposition in her child. To do this the mind must be kept in the same line during the entire pregnancy, for if it is allowed to change here and there, there is no telling what kind of a disposition you will form.

Now if you wish to develop the disposition of a statesman take up the life of such men as Washington, Jefferson, Clay and Lincoln. Read their lives, study their disposition, impress it upon your mind, and will that your child will be like them. If you want the disposition of a general, take up the lives of the great generals in the same way and so on throughout the entire field. Any disposition you want take the life of some one in that line.

Perhaps some will doubt these statements. Let me ask you a question. Did you ever see a mother's mark on a child? Will you tell me how they were made? Ask the mother of the marked child and see if she cannot tell you how it was made and whether it was not an impression made on her mind. Now, if an impression made on the mother's mind will stamp a mark on the child so it can be seen, and you all know it will for you have seen them. Why will it not mark the mind in the same way?

Where do we get our criminals? We get the majority of them from the dime novel readers and from those who associate with criminals. Where do we get our statesman? From those who read the best of literature and associate with people of high rank. What is the cause of this? You say it was born in them, that it runs in families, that they inherit it from their parents, that they were educated to it, and all such things, but hold, some of our greatest men have come from parents who were only ordinary people, and some of our

worst criminals have come of good respectable families, where there never was a spot on the character of their forefathers. There must be a cause for this and the cause is the condition and the impressions made on the mother's mind during pregnancy. Take for instance a family of eight to ten children and you very seldom see two of the same disposition, except where there are twins and then they are generally alike. Now those children are all of the same parentage and if it was bred in them by the criminal blood they would all be nearly alike. The children that are born one at a time are as much brothers and sisters as the twins, yet the dispositions are quite different, and the only reasonable cause one can give for this is the different impressions made on the mind of the mother during her different pregnancies.

I have written more on this subject than I should have done were it not that I wished to firmly impress upon the mind the great responsibility that rests upon each mother in molding the disposition of her child, so she

will fully realize that the destiny of the child depends upon the way she controls her mind during pregnancy, and that she may know how to control it to bring forth a child that will be a joy and a blessing to her, but if you allow your mind to run in a low, degraded channel you will surely have a child that will have lots of trouble and cause the parents lots of sorrow.

#### TO FATHERS.

It is not to be supposed that the whole responsibility is to be forced upon the mother. The father has his duty to perform as well as she, for he is also interested in the welfare of his child and it is his duty to assist her in keeping her mind in the right condition. He should be good and kind to her, never doing or saying anything to mar her feelings or to get her out of that pleasant and exalted frame of mind in which it is necessary for her to be, but should do all he can to assist her. Anything she wishes you to do for her and you can do it, do so and do it cheerfully, but if



you cannot tell her in a kind and pleasant manner that you would like to do so but that you cannot and that she must wait until you can. Always be very careful to talk in a kind and benevolent manner, so she will fully realize that it is because you cannot do it, and not because you don't want to, for if she decides you don't wish to do what she requests she may think you care nothing for her and impress the same disposition in the child, so it will always be thinking it is neglected, which is a most unhappy condition; or she may think if it was some one else you would do it for them, and impress a disposition in the child to think others are cared for more than it is.

I have seen people who seemed to be perfectly miserable all the time under just such impressions, when there was no call for it whatever. If you don't want your child to be in such a condition don't force it on them by neglecting your wife when she is pregnant.

Never be cross or abusive to your wife, for if you are it is liable to make the child either



revengeful or cowardly. Never allow your business or anything else to keep you from showing the proper devotion to your wife, so that she will realize that you value her above everything else and in so doing keep her in a kind and exalted state of mind during the whole period of gestation. Now, if you both follow the course here laid down, you will surely have a good and respectable family. One of which you will be proud and one that will make you happy in years to come. There is not a person on earth who can render to the parent as much joy or sorrow as their own child. So, it is of the greatest importance how its disposition is developed. Many times I have seen parents weeping and broken-hearted over what their child had done when they alone were responsible for the acts of the child.

Parents if you develop the right disposition in the child and rear them right you will never have such things to bear. But how often do we see a good mother at home with anywhere from one to eight or ten children, half fed and

half clad, rearing a family in dirt and filth, working day and night for a man who does not care as much for her as he does for a 50 cent piece. If the wife complains of neglect he says his business is crowding him so he hasn't time to talk to her; he must attend to his business. Were this always true it would not be so bad, but my friends I wish to say that it is more often the gentleman who prefers the company of the gaily dressed and fashionable lady to the hard working, half-fed and half-clad woman he has taken a solemn vow to support that spends from half to two-thirds of the night away from home.

If you like to be in the company of a gaily dressed woman, dress your own that way and then you will have a right to be with that kind of a woman. If you like a woman well fed feed your own that way and every one who knows that you associate with her will be proud of you; if you like a woman who is cheerful and pleasant go home and by kind treatment and encouragement make yourself one at home and I will guarantee there will

be two who will respect you for it, viz., yourself and wife.

## CHAPTER IV.

### REARING THE CHILD.

Next to developing the disposition of the child comes the rearing of it, which is of very great importance, for although a child may have a good disposition by abuse or neglect of proper training it may go astray and be induced to do things which are not right. Many children by the abuse and neglect of the parent have been driven to disgrace and ruin. For if the child is neglected or abused at home it learns very early in life to tell it to its associates and many times the willy, crafty enemy to all that is good, comes in the guise of a friend, taking advantage of the child's condition which the parent has produced by ill treatment, and not as the roaring lyon we read about. But with the cunning of the serpent and the guile of the very devil himself, with great promises of reward and pretense

of love takes the child as it were by the hand and step by step leads it down to disgrace and ruin.

Oh, the heart-rending pains and anguish the parents then suffer as a just rebuke for having neglected to do their duty. Many times they heap curses upon the one who ruined their child, or seek revenge through the law, or by taking the law in their own hands undertake to inflict the punishment themselves when they have laid the foundation themselves. Whereas, had they pursued the proper course, the child would have been an honor and a credit to itself and also to its parents.

Parents, do you want your children honorable? If so, take the proper course and you will have them that way. You hold the destiny of your own children in your own hands, and if they go to ruin you are to blame for it, and should be held responsible. In writing a short essay on so great a subject it would be impossible to tell just how to handle each individual child. All we can do is to

give the general principles and you must then decide for yourself the proper course to pursue, bearing in mind that there is hardly any two children who require just the same treatment in every respect. The first thing to do is to learn the disposition of the child, then you will be in a position to know how to treat it to have it obey you, for if you ever expect to control the child you must do it from the start. You must commence your training just as soon as the child is old enough to understand what you want it to do, and continue as long as they are with you. One of the greatest mistakes parents make is they wait too long before they begin to train the child, and another one is they quit training too soon. A child is not fully competent to run its own business under twenty five years of age. The idea of thinking they are at 16 is ridiculous. You should never under any circumstances tell a child to do a thing and then do it yourself. Never tell a child to do a thing and then let them go without doing it, for if you do you will spoil the child and after that they



will not think they are under any obligations to do anything you tell them to do. Never scold or fuss with a child. If you do, it will lose respect for you and hold you as another child, instead of a parent, and it has a good reason to do so, for that is childish. Never promise a child anything and then fail to give it to them. If you do they will lose confidence in you and you will therefore lose control of the child. Don't speak cross or order a child to do anything until you have first asked them to do what you want done. In fact never speak cross or abusive to a child under any circumstances whatever, for all such treatment has a tendency to arouse the anger of the child and cause it to lose that fine respect that a child should have for its parent.

When you wish your child to do anything, say to it in a kind and pleasant manner, Won't you do ——— for me, or I wish you would do ——— for me, and if they do it pet them and say that's a good child, you like to work for (papa or mamma, whichever it may be)

don't you. Never be too busily engaged to congratulate the little one when it does what you ask it to do, for it appreciates it and it will encourage it to mind you the next time. But if it does not go, say to it in a pleasant tone, aren't you going to do what I ask you to do? Then if it doesn't go, say in a firm but not abusive tone, now you do what I say. Then if it will not go, say this is the last time I shall tell you. Now, you do what I told you to do or I shall punish you. Then if it does not go, inflict the punishment until it is glad to go, if it takes all day or a week, for if you stop the punishment before it is conquered so it is willing to do what you say you have made your child worse instead of better, for you have satisfied it that it is boss instead of you, and if you afterwards undertake to conquer it it will require twice or three times the punishment to do so that it would the first time. Not only this but it will always take more, for it will not forget the time it whipped you out and will always be wanting to repeat the dose, but if you conquer it the



first time and every time it will not be long until all that you will have to do will be to ask it, for it will soon realize that it will have to obey anyway and it is much nicer to obey without the punishment. If you whip the child always take a keen switch and whip it until you are sure it has enough to make it obey. Never whip a child, then stop and ask it if it will obey and if the answer does not suit you whip again; but give it what your judgment tells you is enough; then say now do as I say or I will give you some more. If they go and do it that is sufficient, but if not whip until it does. After it has done what you said talk to it kindly, tell how you dislike to whip it and that you hope you will never have to punish it because you want to but that it is your duty to make it obey and that you must do so, but if it will obey without that you will never punish it again, but if not you will have to punish it again and be sure you keep your word.

Such training will cause the child to think that it was its own fault and that it deserved

just what it got, and will therefore respect you, but if you are continually slaping and thumping the child around when you are angry, it will think it is just because you want to whip it and will soon lose all respect for you. Therefore you should never punish a child when you are angry, and for the further reason you are liable to injure the child by too severe punishment when angry, and it seldom does any good. The only object there is in punishment is to make the child obey you and unles it is necessary you should never punish it at all.

It is much better for both parent and child if you can talk kindly to the child and get it to obey you. I have known children who only obeyed because they were afraid of their parent, and I never saw one of them who would obey anything the parent said after they got large enough so they were not afraid. While on the other hand the child who obeys because they love the parent will obey them as long as they live. I expect some will say, oh, that is all right but who wants to bother

so much as all that, or I could not control myself to rear a child in that way. Well, if that is true, it's a shame that you should ever have a child to raise, for you haven't enough good common sense, reason and judgment to rear a child.

Never use a large stick or your hand to whip a child, for you are liable to injure your child. Always be kind and good to your child. Show to it by your words, looks and actions that you love it and in return it will love you.

Never promise a child anything and then not give it to it, for if you do it will very soon learn to look upon you as a liar, and children do not like liars.. If you always keep your word with your child in after years it will point to you with pride and will say, my pa or my ma never told me a lie, and the whole world combined together could not shake its confidence in you, but if you deceive it it will lose confidence in you, also its respect for you, and you will to that extent lose control of the child. I speak

both from experience and observation. I have three children, aged 19, 23 and 25. It has been very seldom I have had to punish them. One I never whipped. There is no place like home for them, no one on earth like pa and ma. If I ask either of them to do anything it is done. They are as obedient today as when 10 years of age. My motto has been when rearing them, if I wanted them to do anything to ask them, very seldom ordering them to do anything. Now, if I order one of them to do anything, it will give me a look that says, have you lost all respect for yourself and child? But when I say I would like you or want you to do so and so, the answer is alright, when and how do you want it done. Tell them and it is done.

This is a great comfort to me, but had I abused them, been cross and mean to them while they were growing up they would not treat me that way today. You can have just such children if you will follow my instructions. Always be kind and good to your

child, at the same time be firm. Allow your child plenty of liberty but not too much. Teach it the evils of the world how it is liable to be led astray by people who pretend to be its best friend, but in reality are its worst enemies. Never permit it to be led step by step down those paths of vice, but be ever watchful and if it starts in that way take it right to the very depth of it, let it see the worst of it right on the start. Don't send it with some one else; go yourself, stay with it and take it away with you. Then point out the evils of those things and you will thoroughly disgust them, so they will want to turn their back on every channel that leads in that direction. Its the sudden shock that produces the effect. Many persons might have been saved from their evils had this course been followed, who have been led on step at a time until their ruin was accomplished. If you wish to thoroughly disgust your child with prostitution show them a person half eaten up with syphilis. The gay and fashionably dressed sporting woman



won't do it.

If you wish to turn your child from drink show it the man who is drunk in the gutter, wallowing in the mud and his own vomit. The moderate drinker won't do, for the influence is on the wrong side and in other crimes the same way. Then, when it speaks of such things or you have any idea it might be thinking of doing anything that has a tendency in that direction, calls its attention to what it has seen and caution it not to make a single step in that direction, or it may go the same as the one it has seen.

One of the greatest faults parents have is that they think a child of 14 or 16 years is too large to punish and they are turned loose just when they need the greatest care, for children of 14 to 16 are giddy, conceited and have no stability. They begin to think they are a man or a woman just starting out in the world and having no will power, they are easily led into all kinds of vice. Then you should control them until they become stable enough to control themselves.



Take the girls who are ruined and nineteen out of twenty are between the age of 15 and 19 years. The reason is that at that time the sexual organs are developing, the animal passions are great, while the mind is weak and undeveloped. They have no firmness and therefore an easy prey to the deamen who under pretense of love and friendship seeks to gratify his own desire, although it ruins the reputation of the young lady, who as a rule is not taught how to resist the influence brought to bear upon her. While young men are taught all the tricks and schemes known to older ones of their sex the different methods used by men to get the advantage of ladies. The young lady is left in perfect ignorance of how to resist the influences brought to bear upon her and in her ignorance must fight her way through or succumb to the pressure brought to bear upon her.

## TRYING TO GET THE ADVANTAGE OF THE

## YOUNG LADY.

I shall not attempt to tell all the different methods used but will give a little outline, sufficient, if studied carefully, to enable any young lady to take care of herself. In the first place I wish to say that every person has what is called animal magnetism. Some more, some less, but all have some, by which they influence others, and when a person understands how to use it it becomes a powerful agent in their hands, the effect of which is greatly intensified by personal contact. This is what is called power of mind over mind, the means by which one person influences another to do what they wish. When a young man wishes to get the advantage of a young lady the first thing he undertakes to do is to get his hands on her. The next step is to get his arm around her, then an impressive kiss. This is continued until the young lady becomes quiet and passive. The next thing is to get his hand on her breast. If

she objects she is told it won't hurt her and that he does that way with other girls and that it does him so much good that if she thinks anything of him she will not refuse that one little favor.

After this little difference is settled the next step is to begin to handle the lower limbs, then to get the hand under the clothes and then with all the power of mind and the skillful use of the hand the girl's ruin is sought and generally accomplished. Mark you, during the whole procedure he keeps one arm around the waist and a hold of the breast or one of the girl's hands. This is done for the purpose of holding in connection the current of magnetism. Many times I have heard young men tell about working girls in this way for three, four, five and six months before they could accomplish their desire but finally succeeded, or would become disgusted and quit going with them because they could not.

The night is considered the best time and that is the reason that this class is always so

anxious to run their courtships so far into the night that the girl becomes drowsy and stupid and therefore loses her will power of resistance, then she becomes an easy prey. I firmly believe that out of fifty girls that are ruined forty-nine are after night, which is a very large per cent.

#### ADVICE TO MOTHERS.

##### How to teach your daughter.

First I must talk to the mother. It is you to whom your daughter looks to educate her how to take care of herself; therefore it is placing a great responsibility on you and if you neglect to teach her and she comes to ruin, you are to blame for it. There are but few mothers who have not had some practical experience along this line and should realize the danger there is in not educating your daughter on this line, for although you may have passed through all right, your daughter may not be so fortunate. You should commence this training when she is about 10 or 11 years old. Before she begins

to keep company you should lay the whole matter before her and impress it firmly upon her mind so she will not forget it. Tell her the awful results and that when a girl loses her reputation in that way she cannot regain it. Then teach her that she must not be running around after night. That if she wishes to keep company she must do that in daytime, for she can protect herself much better in daytime than after night; that she must not allow a young man to put his arm around her for it is dangerous in two ways, the one already explained by the actual contact giving him the advantage, that there is danger of disease which is oftentimes transmitted from one to another by kissing. Many times syphilis has been transmitted by kissing a person who had syphilis in the mouth; that she must not allow him to feel her breasts, or her lower limbs for it is not decent or respectable and that no decent young man will do so, that it is only to get the advantage and tell her why in detail. Do not be afraid to educate her while she is young. Teach her



fully the danger there is in allowing such things and that the easiest time to stop them is at the first attempt. If a young man can neither hug or kis a young lady he will not try very hard to do something else, but when he gets that much of a start it is hard to stop him.

Many times a young man will pretend to be very much offended if she refuses him, but he will in reality respect her that much more, and if they are keeping company with the intention of marriage that he will marry her that much quicker. If he quits going with her because she will not allow him to be hugging and kissing her the quicker he quits the better it is for her. The young man who keeps company with a young lady for the respect he has for her will appreciate her tact of taking care of herself, also for not wanting to keep company after night. But the young demon who seeks her ruin will not have much use for her and will soon pass her by and that is what she wants, for no lady wants to be with a man of that character.



Many times I have heard young men, and some who were not so young, say just wait, if I can get her after night I will fix her. Now you watch my smoke. They well know the advantage they have after night, and the young lady should also be well posted on the subject.

#### WOMEN ARE TO BE WATCHED.

Young men are not all who should be watched. Thousands of girls are ruined through the influence of women, young and middle aged, who you think are nice, respectable people, but who are in fact what are known as a sligh sport. Many times they float in the best society and are considered as nice, respectable people. They gain the confidence of your daughter, pretend to be a warm friend of hers, and then begin to tell her she ought to get out and see more of life, that she stays too close at home, that there is no need of her working so hard, she can wear good clothes, have a good time, plenty of money and all kinds of fun, that she knows a fellow who has lots of money

and that he would really love to have her for his solid girl, and now if you will just show him a good time you can have all the money you want. I'll fix it for you if you say so. It's a chance of a life time.

This is very enticing to the young girl and she never stops to weigh the matter, but falls into the trap set for her. The time is set, the meeting arranged, your daughter is taken to a nicely furnished room where she meets the one who is to be her solid friend. All kinds of nice drinks are furnished and your daughter invited to take a drink with her new friend. One drink calls for another until she is intoxicated, and then that demon, a pretended friend, with the assistance of his drinks and the aid of his she devil in the guise of a lady friend, set to work to accomplish your daughter's ruin and nine times out of ten your daughter leaves that room a ruined girl; and why, because you have failed to do your duty in training her or have not had the vigilant watch over her you should have had. I tell you, my friend, I

always kept a close watch on the lady friends would be more afraid of one of those women ruining my girl than a young man, and have of my daughters. If I saw any moves made that gave rise to suspicion or they wanted my daughter to go out with them at night. I have always worked some plan to break the friendship at once.

#### LAYING THE BLAME ON SOME ONE ELSE.

In my judgment one of the worst things a parent can do is to try to lay the blame of their children's mischief on some one else. It is bad in two ways. First, it is trying to remove the responsibility from the child which has a tendency to make the child think that the parent is trying to hide its meanness under somebody else's faults, thus trying to excuse it and removing all responsibility from the child, and they in return soon learn to try to lay the blame on some one else, for everything they do which is not right. Second, it is almost sure to get you the ill will of the one so accused as no one wants to bear the blame for other people's

meanness. The parent who does so loses friends, and the child who does so many times loses a friend and gets a licking to boot from the one they accuse of being the cause of their deeds.

It is much better to hold the child responsible for what it does and teach it from the cradle up that it alone is responsible for it and that will many times keep it from being wrong. The only child, man or woman, that ever amounts to anything in life is the one who realizes that he must come out and stand for himself, that tagging along behind some one else will never make him a leader and that he must think and act for himself. Then why not teach him the lesson from the cradle up if you do when he grows up to manhood or womanhood you will not have to kick him out off the doorstep in order to get him to do something.

There are many other channels to be watched, and the parent should always be on the alert, watching everything so if anything is going wrong they will see it at once.

## TO THE BOYS.

The house of illfame, the gambling house and drink habit are the leading vices that take more boys from the path of duty than anything else. It's an old saying and one I believe to be true that whisky and women have ruined more men than all other vices, and I would advise everyone to be very cautious how they associate with them, for they lead on to other crimes and no one can tell when such influence is started where it will stop. It may be in the penitentiary or on the gallows. Therefore shun them. When you are drinking you are associating with bad company; when you are gambling you are in bad company and when in the house of illfame with the very lowest of God's creation, where all manner of evil is carried on and you don't know how far such influence may lead you, so stay away. But it is not necessary to continue this subject further. Eternal vigilance is the watchword that will bring success when based upon good reason and judgment in what course to pur-



sue, with firmness sufficient to carry out what your judgment says is right in kind affectionate manner. Teach your child to do what is right and God and your child will bless you for it in future years.

## CHAPTER V.

### MIND CULTURE.

The mind is that part of man which thinks, reasons, judges and controls every move, act, emotion, joy or sorrow. The will works in harmony with the mind and might be called a part of the mind, for the will controls the mind and holds it in the line we wish. We concentrate and deepen our thoughts, or we lighten them by will power. We will to walk, run, jump or any other act we choose to perform, and by that will power putting the nerves and muscles in motion the act is accomplished. The will is the power that sets every voluntary muscle in motion. By it we lift heavy loads, and by it we control ourselves and others. This being true you see



how important it is that the mind and the will are kept in good healthy and active condition that we may perform the duties incumbent upon us.

You all know that the physical system is sustained in good health and active condition by the proper food, drink and exercise. And the mind must be nourished in the same way, and the condition of the mind will depend upon the quality of the food. If we want a pure, healthy mind we must feed it with pure, healthy, information, for as sure as corrupt food will injure the body and decaying substances will poison the system that sure will corrupt literature and information injure and poison the mind. But if the education is pure and wholesome it will keep the mind in a pure and active condition.

The drink of the mind is the amusements, or what we term recreation, which moistens and refreshes the mind the same as water moistens and refreshes the body. This too should be pure. What would you think of a man who would turn from a good, pure well

of water and go down to a frog pond full of slime and filth to get a drink and fill himself with that kind of water. I would expect you to say, he was either crazy or a fool, you could not tell which. But I would define it differently. I would say that he would make a splendid mate to hitch in with, the one who turns from good pure amusement and goes to some dirty, filthy place of amusement and fills his mind with that kind of stuff. You would not expect the person who drank the water from the frogpond to stand up with the man who drank good pure water; yet he will stand up as long with him as the one who fills his mind with vile amusements will, with the one who fills his mind with pure amusements. Man thinks with the mind. The thoughts are what give the mind exercise.

Like muscular exercise a man can train himself to think fast or slow. People usually think more rapidly when engaged in sport than they do when engaged in business. Having described the mind, will and

thoughts I will now explain how the work is accomplished. First, the thing is transmitted to the mind by one or more of the five senses, feeling, hearing, smelling, tasting or seeing. The mind takes it up and thinks of it, reason then discusses it. It is then handed to judgment to decide. When the decision is made it is handed back to the mind and the mind hands it to the will for execution. This process is all completed, sometimes in an instant, as when a person is pricked with a pin or something else is brought in contact which causes instant motion. Sometimes this controversy is carried on for months or even years before a conclusion can be reached. We will now show you how to develop the mind. First, the subject must be received by the mind through education thought takes it up and begins the investigation with reason, and by an effort of the will we concentrate our mind, thoughts and reason on the subject, banishing everything else until the investigation is made. As the investigation is going on the judgment

is frequently called in to decide on different points. Every time you concentrate your mind on a subject in this way the mind becomes stronger and you are enabled to go deeper and deeper into the researches of the subject, because each time you are getting rid of more thoughts on other matters which on the start kept mixing in and while you were trying to think of one thing you would be thinking of a dozen other things of which you did not want to think at that time, but if you keep on trying after awhile you will get so you can concentrate your mind on any subject so strongly that you will be perfectly unconscious of everything else. People may talk to you or to others in the room where you are and you will know nothing of what is being said or done. In this connection you can fathom the depths of subjects you never expected to. You will see things in it that will surprise you and your friends and why? When you have so fully developed the mind and have your thoughts so completely under the control that you have as it were lost your

identity. You are unconscious of everything save the subject of which you are thinking. The soul then comes to your rescue and imparts knowledge that you nor any one else had ever thought of. This is the condition all persons have got into who ever made a discovery worth thinking of. This is the condition which every one must get into before they can control themselves, hence control others.

It has been said, the one who can control himself can also control others and can bring them to their rescue in time of need, but the one who cannot control himself cannot control others. This at first thought may seem very strange to you but let me say to you that will power controls the universe. Every house, barn, railroad, steam engine, machinery or anything else that has been built has been built by will power. Education feeds the mind and makes it strong, thought gives it exercise which is necessary to keep up activity and should be in a line to make pure and honorable exercise. Recreation is the



drink which moistens and refreshes the mind. This also should be of a high and honorable grade so as to keep the mind in a pure and honorable condition. Have the right kind of food, drink and exercise for the mind, concentrate it as before stated by a firm determination of the will upon any subject you wish to investigate and by continuing to concentrate the mind on different subjects it will grow stronger and become more obedient every day.

But you must not concentrate it too long at a time without rest or recreation, for if you do you may strain and weaken it and thereby do yourself an injury. Therefore it is necessary to use caution and not force yourself beyond that you are able to bear. You should never accept anything as a fact simply because some one else says it is true, but should take it up and investigate it carefully in your own mind to see whether it is true or false. When you receive anything as a fact without any thought, you are simply imbibing the thoughts of others; there-



fore becoming subservient to their idea and thereby losing your own personality and filling your mind with borrowed thoughts, which will always keep you in the rear. If you ever excell others or go to the front you must think for yourself. When you desire others to do anything for you, talk to them kindly and honestly until you gain their confidence. Then in a kind, firm manner talk to them about what you wish them to do, at the same time having a determination of the will that they shall do what you request. All this strengthens the mind, makes you more independent and better prepared for future work.

## CHAPTER VI.

### LAWS OF HEALTH.

Although much has been published on the laws of health the general public know very little about it. Pure air is one of the most essential things and yet people are very indifferent about arranging to have pure air in the house. Foul and stagnant air is sure to breed

disease, therefore you should always have your houses well ventilated winter and summer. The whole premises should be kept clean and dry, never allowing filth or stagnated water to accumulate about the house or barn, for there will be a poisonous gas generated in it which will rise in the atmosphere and cause disease.

You should always keep your cellar clean and dry, for if vegetables are allowed to rot in the cellar they impregnate other vegetables that are in the cellar and make them unhealthy, also poison the atmosphere which will come up in the house and cause disease. Of all disease breeders a tight bedroom is one of the worst. You go into your bedroom at 8 to 9 o'clock in the evening, close the doors and go to bed, many times with three or four in the same room. There you stay until morning. If a person should come in along toward morning the smell of the air in the room would almost make them sick as soon as they entered it.

The result is that you awaken in the morn-

ing dull and stupid your head feels bad and probably aches and you wonder why you feel so miserable. The trouble is you have been breathing enough carbon gas to almost take the life out of you. You should always open a window if there is no other ventilation sufficiently to let all the foul air out of the room. If you enter a house after night and can smell foul air in it you should immediately arrange to ventilate the room so you cannot detect anything of the kind when you come in. This will keep the air as pure and healthy in the house as it is out doors.

Many people think the night air is unhealthy and for that reason close the house up tight as soon as night comes and by so doing greatly injure their health. The night air is not unhealthy as is proven by people who are out every night and enjoy as good health as people who sleep all night. Traveling and camping out is very healthy, because the person gets pure air all the time, day and night. All that is necessary is to prevent a draught of air from striking you

so as to give you a cold and close up the pores of the skin so as to stop the exhalation from the skin.

### THE SKIN.

The skin is a very important organ and when in good condition the average sized person throws off on an average of 30 ounces of waste material every twenty-four hours. If the pores are closed by taking cold or from a plastic material being deposited in the connective tissues this waste is kept in the system or must be thrown off through other channels, which is seldom done. If the waste is kept in the system it will poison the blood and produce disease. If thrown off through other channels it overtaxes them and in a short time they become weak and tired out, when disease is liable to set in.

No person can enjoy good health if the pores of the skin are closed up. Therefore it is necessary to keep the skin clean and in good condition which can generally be done by frequent bathing, but when a plastic de-

posit in the connective tissues just under the skin it will be necessary to sweat the person right good to drive it out through the skin and then wash it off so it will not be absorbed and carried back into the system again. After bathing the person should be thoroughly rubbed with a coarse towel until the skin takes on a good glow. This will get up a good circulation, close the pores of the skin and keep the person from taking cold. The skin is the part that comes in contact with substances which we feel and if not in good condition the sense of touch is not acute and we cannot discern the feeling of anything correctly, and may think it entirely different from what it is. The skin acts as a covering for the whole body and when in a good healthy condition produces a beautiful complexion, but when diseased it oftentimes becomes rough, scaly or pimples come out on the face so they spoil the complexion by making the skin rough and unsightly. In a healthy condition it is soft and smooth, adding beauty to both hands and face. The skin cannot be kept in a good



healthy condition only by keeping it clean of all dirt, grease or deposits of every kind. As Professor Scudder used to say, "Cleanliness is the next thing to Godliness and in sickness it's ahead of it."

#### THE MOUTH.

The mouth is of much importance and should always be kept clean. Every person should wash the teeth clean after each meal, for if the food is left on the teeth it will soon begin to decay, which is very unhealthy, as you are constantly inhaling the poisonous vapor produced by it, also swallowing it. Not only that but it soon starts the teeth to decaying and that interferes with the mastication of the food.

All food should be well masticated before it is swallowed, for if it is not it requires a great deal more work to digest it. No substance should be swallowed which cannot be well masticated. Tough meat and other food which cannot be masticated should be thrown out instead of being swallowed.



## THE STOMACH.

Next we take the stomach which is the receptacle for the food and also performs an important part of digestion when in healthy condition but when diseased will cause lots of trouble; therefore should be kept in a good healthy condition a person should always be careful not to eat anything which disagrees with the stomach for if you do it is liable to derange the stomach and make you sick.

You should never eat enough to over-distend the stomach so as to cause any distress or disagreeable feeling in the stomach. It is a good idea not to eat unless you are hungry for if the stomach is in condition to digest food it will call for it but when tired and weak it wants to rest and hence does not call for food.

Its a mistaken idea that a person must eat anyway whether they are hungry or not, for if food is put into the stomach when it is not in condition to digest it it is sure to do more harm than good.

There are many more people who are fed to death than are starved to death. I believe that people as a rule eat from one-fourth to one-third more than is necessary and whenever a person eats more than is necessary they are injuring themselves and sooner or later they must suffer for so doing. There are but few persons who are not troubled more or less with their stomach, and the cause is over-eating or eating improper food ninety-nine times out of 100.

If you want a good healthy stomach, one that will not cause you any trouble, take proper care of it and you will have one.

#### THE BOWELS.

The bowels finish the process of digestion. The nutriment is absorbed from them to support the system, when the bowels become torpid and inactive the process of digestion is diminished or stopped and the secretions are alike diminished or stopped. Therefore the person becomes weak, having nothing to support the strength. For this reason the

bowels should always be kept in a good healthy condition which can generally be done by proper food, exercise and regular habits. A person should have a regular time to evacuate the bowels and should make an effort at that time every day to have the bowels move.

If they do that they will seldom if ever be constipated. The habit of putting off the movement of the bowels from time to time is the cause of constipation oftener than anything else and should never be done. Rubbing and needing the bowels two or three times a day, plenty of exercise in the open air with a glass of cold water or hot water on rising in the morning, together with regular effort at stool will overcome almost any case of constipation and is much better than taking medicine for the purpose.

### THE KIDNEYS.

The kidneys secrete the urine and should be kept in good working condition by rubbing the back good with the hands once or twice a

day.

## THE BLADDER.

The bladder is the receptacle for the urine. The urine enters the bladder a drop at a time from the kidneys. It is retained in the bladder until passed from the body. Many times the bladder becomes irritated and causes the person to urinate often, and they think the kidneys are affected, whereas the whole trouble is in the bladder. A cloth wrung out of hot water and laid over the bladder will generally remove this trouble.

Many people injure the bladder by retaining the urine too long, thereby over-distending it, and by so doing either weaken it or cause irritation.

When a person has a desire to empty the bladder they should do so at once, or in a short time.

## FOOD AND DRINK.

The food should always be in a good state of preservation, for food that is tainted or spoiling, as it is commonly called, is entering

a state of decomposition and is dangerous to health.

As a rule food should be well cooked, especially meat, it is very dangerous to be eating raw meat. As a rule the food which the appetite calls for is the proper food to eat.

I think nature the best judge of what a person should eat, as all people cannot eat the same food. A person should always eat food that agrees with them and should use good judgment and reason. If food is heavy or causes any disagreeable feeling in the stomach you should let it alone. Water is the healthiest drink a person can use, and should be used at the table instead of tea and coffee. All drinks except water and milk are artificial and their use acquired by habit. The use of which is causing the ruination of people's health by the thousands every year.

### EXERCISES.

Exercise is of the greatest importance to health and no person can enjoy good health without exercise. Every person should take



at least two miles of outdoor exercise every day, and many require five or six to keep them in good condition. The healthiest exercise is on foot. It is much better than riding, as it brings all the muscles into motion. A little run sufficient to make a person breathe fast and fill the lungs well with air gets up a good circulation, forces the blood more rapidly through the capillaries, expands the lungs and has a beneficial effect every way.

It is more a lack of active exercise that causes people in the cities to have poor health than the poisoned atmosphere, especially women, who are afraid to take a quick step on the street for fear someone will laugh at them, while the woman in the country gets out and runs the chickens and pigs, and other active exercise, and as a rule are much healthier than the women in towns and cities. For those who do not wish to take active exercise out of doors the gymnasium is a good thing, swinging the war clubs and dumbbells, skipping the rope, punching the bag, anything to



get up a good circulation and produce good breathing. The majority of people, especially women, do not breathe deep enough. Every person should inflate the entire lungs. It expands the chest and cleanses the blood much better than shallow breathing.

### CLOTHING.

The clothing should be of the material which suits the person best. Woolen clothing is supposed to be preferable for a majority, but some people cannot wear wool next to the skin. Others it is not as healthy for as cotton. So each one must choose for themselves. The clothing should be warm enough to keep one comfortable, not too warm or too cold. The clothing should be light and close woven for winter, but loose woven for summer, freely admitting the air and allowing the escape of the poisons exhaled from the skin. The feet should be kept warm and dry in damp or cold weather, for a person will take cold easier by getting the feet wet than any other way.

The head should always be kept cool. Wrapping the head in furs is a bad practice, for if you wear them and get used to having them on and happen to go out without them you are almost sure to take cold.

But if you simply wrap the head and neck sufficient to keep from freezing or chilling too much and you happen to step out without them on it will not hurt you and is much healthier.

### MIND AND BODY.

The mind controls the body and the body influences the mind. Therefore it is necessary that both be kept in as good condition as possible.

Is the mind capable of producing physical ailment? Yes, and it is also capable of keeping the body in good health many times.

Some years since I read in a school book a lesson I have not yet forgotten. The question was: Who are the greatest physicians? The answer was: Dr. Diet. Dr. Hiett and Dr. Merryman. There is no doubt of the

correctness of the answer. Dr. Diet keeps the digestive system in good condition to digest the food and secrete the nutritious particles from it, to build up and strengthen the system.

Dr. Hiatt keeps up high spirits, keeping us hopeful, always looking forward for the best, thinking we can and we will do what is for us to do, that if we determine to do we can do anything we undertake. Throwing dull broodings to the rear, looking upon slight ailments as simply a reminder that we have violated the laws of health and that it will all pass off in a few days, never allowing us to worry or fret over anything.

Dr. Merryman makes us merry. We whistle, sing, play musical instruments or engage in other sport to liven us up, and cause us to forget for a few moments the cares and toils of life, making ourselves happy and enlivening others and making them happy also. The mind exercises a powerful influence over the body, as is made manifest in cases called home sick. A person will get so home sick they

cannot eat and really become sick. Also in hysterics, where the disease is nearly all imagination, some people will faint at the sight of blood, others will vomit if they look at anything of a sickening, disgusting character or from some one else telling a sickening story. Now all these are impressions made upon the mind and transmitted to the part by the mind. No one can doubt these statements, for you have all seen them for yourselves and know they are true. Many times we see people doing things and wonder how they can stand it to go through with such things. For instance, I knew a man who was shot through just forward of the backbone and a little below the ribs with an ounce ball, the ball passing clear through the body. He was captured, held prisoner three days, ran away and was three weeks getting back to his regiment. That was in the war of '61-'65 and the man is living yet and was in good health a few months ago.

You say: How on earth did he ever stand it. I will say his mind carried him through,

that determination of will power. He said within himself, I will not die, I will get well, and that will power carried him through.

How did Abraham Lincoln get to be president of the United States? By that unyielding will which was characteristic of the man. I can split rails, chop wood, make my own education, teach school, throw down the best wrestler, and when he decided to be president he fought his way through and was elected. Thus from a poor orphan boy he rose to the highest place in the nation, and in the hearts of the American people occupies a place second to none.

If the mind of man is so powerful as to produce the results as stated and thousands more could be produced were it necessary to procure them. Who can doubt that the mind has a most powerful influence over the body and that we control our bodies to a very great extent by the influence of the mind over the body? For instance, a person feels bad, they get discouraged, give up and go to bed. They can't get up, they feel so bad, when thousands



of people are working every day who are lots worse off than they are.

All that is the matter is they exert no will power to resist disease. The best treatment that class of patients could have would be a good blacksnake whip well applied until they get up ambition enough to move. For about all they need is plenty of exercise in the open air. Get out of the house, think about doing something and they will soon get well.

If you feel bad, say within yourself, I am not going to get sick. I will throw this off, and nine times out of ten you will do what you say, save yourself lots of suffering and perhaps a doctor bill.

Always keep the mind in a cheerful condition, look on the bright side of everything and never give up.

As has been stated, the condition of the body has an influence on the mind and should be kept in as good health as possible by proper diet, drink and exercise.

When a person first begins to feel bad, if they will get out in the open air and take

plenty of active exercise it will generally effect a cure in a few days.

## CHAPTER VII.

### WHAT IS HEALTH.

Health is a sound, hale, condition, free from ache, pain or disease, in which all the organs perform their functions with pleasure and freedom, both mind and body.

### WHAT IS DISEASE.

Disease is an alteration of the normal vital processes of the body or mind, under the influence of some unnatural, injurious conditions, called the hurtful cause, or a departure from health. This departure is always in one of three directions, below, above or from. The rational treatment is to correct the wrong, and is done in a systematic way when correctly treated. If the departure is above, bring it down; if below, bring it up; if from, bring it back, but in doing this one should always remember that they are dealing with

vitality and that sufficient time should be allowed for medicine to influence the system back to its normal condition, for if you force it back generally as soon as the effect of the medicine is gone, it will depart again. The object is to remove the cause, and a cure will soon follow, but if the cause is not removed, it will be impossible to effect a cure.

People are in the habit of calling different symptoms disease, but which are only the result of disease. Fever is not disease, inflammation is not, pain is not, ache is not and many other things, such as dysentery, diarrhoea, constipation, none of which are diseases. They are symptoms of disease, telling us that disease is in the system, or the voice of nature calling for help.

Disease is a physiological departure from health which produces these symptoms, and the physiological condition is what you have to treat if you cure your patient, regardless of the name of the disease, for the name is nothing to base a treatment on.

I will now take up the remedies and give

the characteristic symptoms calling for each, then when you see those symptoms you know what to give, for like causes produce like effects in medicine as in everything else, and the same cause that produces a symptom or indication in one disease produces it in one hundred and the remedy that will remove this cause in one case will remove it in one hundred. And in order to effect a cure you must remove the cause.

## CHAPTER VIII.

### MATERIA MEDICA.

**Aconite, Fluid Extract.**—The small frequent pulse, with increased temperature, quinsy, croup, irritant diarrhoea and dysentery. (Drops, 5 to 15; water, 4 oz.) Dose, a teaspoonful every 1, 2 or 3 hours.

**Aloes, Fluid Extract.**—The patient evacuates the bowels with difficulty. (Drops 5 to 15; water, 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Ammonia, Bromide.—Convulsive action of the muscles, nervous, shaky with prostration or great weakness of nerve power. (1 drachm to 1 oz. to water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Ammonia Iodide.—Dizziness, difficulty in controlling the voluntary muscles, dull headache. (2 drachms to water 4 oz.) Dose, a teaspoonful 4 or 5 times a day.

Appis (tincture of honey bee).—Itching with burning, stinging sensation of the surface or of the urinary organs. (Drops, 10 to 20 to water 4 oz.) Dose, a teaspoonful every 1 to 4 hours.

Apocynum Canabinum, Fluid Extract (Canadian Hemp).—Fullness of eyelids, swelling of the feet, or of any superficial cellular tissue, dropsy. (Drops 5 to 20 to water 4 oz.) Dose, a teaspoonful 2 to 4 hours.

Asclepias Tuberosa, Fluid Extract (Pleurisy Root).—Pulse strong, vibratile, dry constricted skin and general lack of moisture, with elevated temperature, pains acute and



seemingly dependent upon motion, pleurisy. (1 to 2 drachms to 4 oz. of water.) Dose, a teaspoonful every 1 to 2 hours.

Acid Muriatic.—A deep red tongue, with brown coat and sordes on teeth. (Add drops 10 to 20 to water 4 oz.) Dose a teaspoonful every 1 to 3 hours. A little sugar may be added if desired.

Acid Nitric.—Tongue a little more than normal red, violet color of tongue or of phylm over it. (Drops 10 to 20 to water 4 oz.) Dose, a teaspoonful every 1 to 2 hours.

Acid Sulphuros.—Tongue of normal redness, coated with dirty, pasty, yellowish coat, membranes of throat look full and lifeless, the skin has a rusty and lifeless appearance. Dose, 5 to 30 drops in water every 3 hours.

Caution: This is not sulphuric acid.

Baptisia, Fluid Extract (Wild Indigo).—face full, dusky purplish red, like one exposed to cold a long time, tongue and mucous membranes have the same appearance. (Add 5 to 20 drops to 4 oz. of water.) Dose, a tea-

spoonful every 1 to 3 hours for gargle in sore throat. 2 drachms to 2 oz. water. Gargle the throat every 1, 2 or 3 hours.

Belladonna, Fluid Extract (deadly Night Shade).—Eyes are dull, pupils dilated, dullness of intellect, disposition to sleep. (Add 5 to 10 drops to 4 oz. of water.) Dose, a teaspoonful 1 to 3 hours.

Bromide of Potassium.—Sleepless and restless, with vigorous circulation, without fever, epilepsy or convulsions, irritation of sexual organs, increased desire for sexual intercourse. (Add  $\frac{1}{2}$  to 1 drachm to water 4 oz.) Dose, a teaspoonful every 1, 2 or 3 hours.

Eryona, German Tincture.—Sharp, lancinating pains made worse by motion. (5 to 20 drops to water 4 oz.) Dose, a teaspoonful every 1, 2 or 3 hours.

Cactus Grandiflorus, Fluid Extract (Night Blooming Series).—Irregular movement of the heart. Dose, a teaspoonful every 1 to 3 hours.

Chionanthus (Fringe Tree) Fluid Extract.  
—Pain in stomach and liver simulating colic, sometimes extending to abdomen, intense pain in region of the liver, extending to navel with great prostration and sometimes nausea, yellowness of the white of the eye, yellow skin jaundice. Dose, drops 2 to 10, 4 or 5 times a day.

Chloroform.—Dose, 1 to 10 drops, 3 to 5 times a day, in severe chills and to dissolve gall stone.

Cinnamon, Tincture of the Oil.—1 drachm of oil to 8 oz. of alcohol, passive bleeding from any part, especially from the uterus after child birth or abortion. Dose, 20 to 60 drops as often as necessary.

Collinsonian (Stone Root) Fluid Extract.  
—A sensation as if some foreign body was lodged in the rectum, with contraction of the muscles of part affected contracted and painful perenium. (Drops 10 to 30, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours, as necessary.

In minister's sore throat, or cough and hoarseness caused from using the voice and irritation of the neck of the bladder and uretha. (1 oz. to syrup 3 oz.) Dose, a teaspoonful every 1 to 3 hours.

Cypripedium, Fluid Extract (Lady Slipper).—In nervousness and sleeplessness from lack of power or in action. (Dose, drops 2 to 20 every 1 to 3 hours.)

Colocynth, Fluid Extract.—Cutting pains in the abdomen with diarrhoea and dysentery, straining increasing the pain. (Drops 5 to 10, water 4 oz.) Dose, a teaspoonful every hour.

Digitalis, Fluid Extract (Fox Glove).—The stroke of the pulse is feeble; current of blood easily stopped by pressure; sound of the heart faint. (Drops 12 to 20, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Dioscorea, F. E. (Wild Yam).—Abdominal pain with soreness on pressure. (Drops 10 to 1 drachm, water 4 oz.) Dose, a teaspoon every 3 hours until soreness is removed.

**Erigeron, Oil of (Canada Fleabane).—**In active bleeding with strong and slow pulse. Also in irritation of the neck of the bladder and in bloody flux. Dose, 1 to 5 drops every 1 to 3 hours.

**Eupatorium Purpureum, Fluid Extract (Queen of the Meadow).—**Urine scanty, milky; weight in loins; skin hot, dry and constricted; dropsy. (Drops 10 to 1 drachm water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

**Iron by Hydrogen.—**Pallid, transparent skin, blueness of veins, dull, heavy pains in back of head. Dose 1 to 5 drops after each meal.

**Iron, Muriate Tincture.—**Erysipelatous disease, the part affected being deep red; tongue deep red, mucous membranes somewhat blue and showing same redness. Dose, drops 5 to 10 every 3 hours.

**Gelseminum, Fluid Extract.—**Flushed face, bright eyes, contracted pupils, increased heat of head, cannot sleep, pain in entire



head, urine passed in small quantities and with difficulty, with sense of irritation in the urinary organs. (Drops 10 to 40, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Gentian, Fluid Extract.—Sense of depression in region of stomach, associated with physical and mental weariness. Dose, drops 1 to 5 every 3 hours.

Hamamelis, Distilled Extract (Witch Hazel).—Fullness and relaxation of tissues; fullness of veins, inclined to dilation, sensation of fullness, weight and dragging, laxness of muscles, increased secretion of mucous. Dose, drops 1 to 30 every 1 to 3 hours, as a local application; 1 part to 3 of water.

Hydrastis (Goldenseal).—Irritation with enfeebled circulation, whether used as an internal remedy or as a local application. (Sulphate or phosphate of hydrastia, grains, 1 to 3, water 4 oz.) Dose, a teaspoonful every 3 hours.

Ignatia Bean, Fluid Extract.—Morning chills, feels better out of doors, deep-seated

and dull pain in stomach, feeling as if the stomach was dragged backwards; weak, empty feeling in stomach; pain shooting from liver to shoulder; dark circles under the eyes. (Drops 5 to 15, water 4 oz.) Dose, a teaspoonful every 3 hours.

Ipecac, Fluid Extract.—Irritation of mucous membranes with increased secretion. Diarrhoea, dysentery, inflammation of the lungs. (Drops 10 to 30, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Iodide of Potassium.—Pale, leaden-colored tongue, usually full. (Dose, grains 5 to 10 every 3 hours.)

Iris versicular, Fluid Extract (Blue Flag).—Fullness of throat, enlargement of thyroid glands; fullness of throat with pulsation of arteries. (Drops 10 to 30, water 4 oz.) Dose, a teaspoonful every 3 hours, and as a local application in goitre (big neck).

Leptandria, Fluid Extract.—Dull, heavy pain in region of the liver, fullness of abdomen, tongue coated, markedly white but not a

fur; is thirsty but cannot drink water, restless and cannot sleep. (Drops 10 to 30, water 4 oz.) Dose, a teaspoonful every 3 hours.

Lobelia, Fluid Extract.—Sense of fullness and oppression in region of the heart; oppression of the chest and difficult respiration, sharp, lancinating pain starting in heart and radiating to left shoulder and arm; mucous rattling in chest; full, oppressed pulse, weak pulse. Drops, 10 to 1 drachm, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Macrotys, Fluid Extract (Black Cohosh).—Muscular pains; uterine pains with tenderness; false pains, irregular pains, rheumatism of the uterus; painful menstruation; an anti-rheumatic when the pulse is open, the pain paroxysmal, the skin moist and loose. (Drops 10 to 1 drachm, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Nitrate of soda, violet color of tongue, transparent; the tongue being somewhat pallid below; tongue full, swollen, covered with a white or yellowish mucous. Grains 10 to

2 drachms, water 4 oz. Dose, a teaspoonful every 3 hours.

*Nux vomica*, Fluid Extract.—Sallow, expressionless tongue; with nausea and vomiting; sallow, expressionless mouth, with tinge of yellow; abdominal pain pointing at navel; tumid abdomen, with paroxysmal pain; sallowness around the mouth in action of the bowels and a tendency to constipation. (Drops 5 to 20, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Potassium Chlorate.—Fetid Lochia discharge, fetid breath foeture as from decaying flesh. (Grains 10 to 2 drachms to water 4 oz.) Dose, a teaspoonful every 2 to 4 hours, also as a gargle in sore throat and vaginal injection in whites if above symptoms present.

Potassium Nitrate (Salt Petre).—Scanty urine with difficult respiration difficult swallowing as from paralysis of muscles of throat; enlargement of tonsils; burned to relieve asthma. (1 to 2 drachms, water 4 oz.) Dose, a teaspoonful every 1 to 3 hours.

Potassium, Permanganas.—As a local application only, in phlegmonous erysipelas, in inflammation where tissues have lost vitality and are inclined to slough; in the early stage of felons and boils, to arrest their progress, ordinary use. (1 drachm to water 1 pint, for the last 10 grains to water 1 oz. For injection in gonorrhoea 5 grains to water 2 oz.) Inject a teaspoonful 2 or 3 times a day.

Potassium sulphate. The color of the skin is dirty, tissues full and sodden, skin scaly, wounds heal slowly, inflame and superate. Dose, 5 to 10 grains three times a day in a glass of water.

Phytalacca (Poke Root) F. E. This is the remedy for inflammation of the breasts, for nursing sore mouth of children, enlargement of the uterus, enlargement of the submaxillary and cervical lymphatic glands from sore mouth and throat, and for diphtheria. The most prominent indications for it in ordinary cases are somewhat leaden colored tongue, very little coated, and looking slick



as if coated with some glutinous material ( $\frac{1}{2}$  to 2 drachms to water 4 oz.) ; dose a teaspoonful every 1 to 3 hours, in inflamed breasts 1 oz. to 3 ozs. of water, bathe the breasts 3 or 4 times a day or apply a cloth wet with it.

*Padophyllum* F. E. Fullness of veins, fullness of face, fullness of abdomen, fullness of tongue with pasty secretions, the skin a dirty yellow (drops 10 to 60, water 4 ozs.) ; dose a teaspoonful every 4 hours.

*Polygonum* F. E. (water pepper). Want of monthly flow, chilly sensation in back, tensile pain, pain of legs, skin harsh and inactive (1 to 3 drachms, water 4 ozs.) ; dose a teaspoonful every 1 to 3 hours.

*Pulsatilla*, F. E. Patient is nervous, despondent, restless, sleepless ; pulse soft, easily compressed, eyes dull, dark line under them ; excitement of the reproductive organs, fear of impending danger, inclined to look on the dark side, moths arrested, tardy, scanty (drops 10 to 30, water 4 ozs.) ; dose a teaspoonful every 1 to 3 hours.

Quinine sulphas. Periodicit, the pulse being soft, skin soft, tongue moist and cleaning, nervous system free from irritation; dose 2 to 5 grains every three hours.

Rhus, tox (Poison oak) F. E. Small sharp pulse; pain in forehead, especially in left eye burning pain, thin scalding discharge from the nose. In skin troubles there is burning and stinging, the child is nervous and starts in its sleep as if frightened (drops 2 to 8 water 4 oz.), dose a teaspoonful every 1 to 3 hours; in chronic diseases 4 times a day.

Sanguinarian Nitrate.—Tickling or irritation of throat, with cough; sense of irritation in nose; uneasiness at upper end of breast bone; sense of uneasiness and burning in stomach, with nervousness (grains 1 to 3 syrup and water 4 oz.); dose a teaspoonful every 1 to 3 hours.

Ergot, F. E.—Dullness of intellect, disposition to sleep, dizziness, tissues full, inelastic, pulse oppressed, fullness of abdomen, flowing, creeping like something on the skin

(dose, 1 drop to 1-2 drachm every 1-2 to 3 hours, as necessary).

Senico Gracilis (life root) F. E.—Enlargement of uterus, with uterine or cervicle leucorrhœa (or whites), difficulty in urination (10 to 60 drops water 4 oz); dose, a teaspoonful every 3 hours.

Soda Sulphite.—The tongue is broad, palid and has a dirty coat (2 to 10 grains every 3 hours in half glass of water); for mucus vomiting (1-2 grain in a spoonful of water every 15 to 30 minutes.

Sticta.—Cough with pain in shoulders, extending to back of head, rheumatic pains, with soreness of shoulders, cervicle region and back of head (drops, 10 to 20 to water 4 oz.); dose, a teaspoonful every 1 to 3 hours.

Sulphur.—The skin is dirty, sallow, brownish, and the mucous membrane has a dirty hue. Dose, 1 to 5 grains 3 times a day.

Veratrum Viride, F. E.—The pulse is frequent, full, strong and bounding, tissues full, not shrunken; surface flushed with blood. In

erysipelas the part presents somewhat the appearance of an ordinary inflammation (drops 5 to 15 to water 4 oz.); dose, a teaspoonful every 1 to 3 hours; as a local application in erysipelas, 1 drachm to 2 oz. of water.

*Viburnum Prunifolium*, F. E. (Black Haw).—This is the remedy to arrest abortion or miscarriage, cramp-like pains, heavy weight or bearing down in lower part of abdomen or across the hips (coupling), expulsive pains. During labor if the pains become spasmodic, dose from 5 to 40 drops from 15 minutes to 3 hours, according to the severity of the case.

It is not supposed that all the symptoms named with each remedy will be found in one case very often. Each one given is an indication for the remedy. In a few cases a single remedy will cure the case, but in a majority two or more will be required, but never give a remedy not called for by the characteristic symptoms. It is better to give

no medicine than to give the wrong medicine. Do not be in a great hurry, they will not often die from the want of medicine. More people die from having too much medicine than die for the want of it.

### COMPARATIVE DOSE OF MEDICINE FOR CHILDREN.

The dose given is for adults and should be reduced for children according to age and the strength of the patient. For patients 14 to 16 years old two-thirds; for patients 7 to 10 years old one-half; for patients 4 to 6 years old, one-third; for patients 3 years old, one-fourth; for patients 1 year old, one-eighth.

Common measure—A teaspoon holds 1 drachm, a tablespoon holds 1-2 oz.



## CHAPTER IX.

## MEDICAL COMPOUNDS

With directions for preparing and using.

## ANTI-BILIOUS PHYSIC.

This is one of the best and safest purgatives known. It is speedy in its operation and always free from any danger or deleterious effects. It may be given in all cases where a purgative is needed and to persons of all ages.

Take pulverized jalap, 4 oz., finely pulverized; senna, 8 oz.; pulverized cloves, 1 oz.; mix well, and sift through a fine sieve. The materials should all be of the best quality.

Dose—For a grown person, from one to two drachms, or from an even to a heaping teaspoonful, given in a little warm water, which may be sweetened. Repeat every ten hours until it operates.

## ALTERATIVE, OR LIVER POWDER.

Take Podophyllin and Sanguinarin, of

each ten grains; Leptandrin, twenty grains; Capsicum, ten grains. Mix well. Dose, take from 1 to 5 grains; as an alterative, 1 4 to 1 grain two or three times a day.

Hydragogue Cathartic; Epsom Salts. Dose, 1-4 to a level teaspoonful, dissolved in a glass of water. Repeat every 4 hours until the bowels move.

Used in dropsy and all cases where a watery discharge from the bowels is desired, and in other cases where the point of the tongue is a little more than a natural redness and coated with dirty, whitish, yellowish pasty coat.

### DIAPHORETIC POWDER.

Take of pulverized opium 30 grains, or half a drachm, pulverized Gum Camphor, 2 drachms; Ipecac, 1 drachm; Bicarbonet of Soda, 1-2 ounce. Mix and triturate well in a mortar.

Dose, 10 grains to 1-2 teaspoonful once in 3 or 4 hours. It is valuable as a sweating powder, good in fevers, dysentery and when-

ever an anodyne and diaphoretic are needed, when to be given as often as once in 2 or 3 hours, and to be continued a good while. It should be given in small doses of from 5 to 10 grains. It acts gently on the skin and promotes perspiration without increasing the heat of the body.

### EMETIC POWDER.

Take pulverized lobelia seed and ipecac, of each 2 ounces; pulverized bloodroot 1 oz. Mix. Use when you wish to give an emetic. Take a heaping teaspoonful of the compound, pour on it one-half pint of hot water, stir it and let it steep for a few minutes. Dose of the mixture, 1 teaspoonful every ten minutes for one hour if necessary to produce vomiting. At the end of one hour if vomiting does not occur, give tablespoonful doses every ten minutes until it does, letting patient drink freely of warm water or mint tea during the time.

This powder sprinkled on a cloth spread with lard and put on the chest is the best

application to loosen the cough in case of lung fever I have ever used.

### BITTERS.

Wild cherry bark 1 ounce, gentian root one-fourth ounce, golden seal, one-fourth ounce, whisky or brandy one quart. Let stand three or four days, shaking occasionally, then strain off dose one to two ounces three or four times a day. Good to strengthen the stomach and bowels and the whole system.

### ANOTHER FOR SAME.

Take cubeb berries, black cohosh black haw bark of root of each one-half ounce, wild cherry bark one ounce, spirits one quart. Let stand three or four days, shaking occasionally. Dose, one to two tablespoonfuls three or four times a day. Good for women that have female weakness.

### NERVE BITTERS.

Fluid extract nux vomica one drachm; fluid extract of oats one ounce; fluid extract of lady slipper one ounce; fluid extract of

black cohosh, one ounce; whisky or brandy, one quart. Dose, a tablespoonful three or four times a day.

### COUGH SYRUP.

Fluid extract lobelia, one drachm; fluid extract ipecac, one drachm; fluid extract bloodroot, one-half drachm; simple syrup, four ounces. Dose, a teaspoonful every hour till cough loosens, then to keep it loose.

### ANOTHER FOR SAME.

Tincture of wintergren, one drachm; tincture of cinnamon, one drachm; peppermint essence, one drachm; tincture lavender, one drachm; simple syrup, four ounces. Dose, a teaspoonful every one to three hours as necessary for the cough.

### ANOTHER FOR SAME.

Nitrate of sanguinara, one to two grains; water and syrup, four ounces. Dose, a teaspoonful as necessary for the cough.

### ANOTHER FOR SAME.

Hydrate of chloral, ten to forty grains; simple syrup, four ounces. Dose, a teaspoonful



as necessary for the cough.

### ANOTHER FOR SAME.

Honey, four ounces; pine tar, two teaspoonfuls; vinegar, four ounces; water, four ounces; heat five minutes, then strain. Dose, a teaspoonful as necessary for cough.

### LINIMENT FOR HARD SWELLINGS.

Oil of cedar, oil of oreganum, oil of sassafras, oil of spike, of each one ounce; sulphuric acid one-half ounce (be careful in adding the acid or you will have an explosion, better mix in a large mouth jar); then add alcohol one pint. Shake well. This liniment will kill ringbone or spavin on a horse and will reduce almost any hard swelling on a person. Bathe the part well twice a day and rub in well with the hand.

### LINIMENT FOR SPRAINS.

Oil cedar, oil sassafras, spirits of turpentine and spirits of camphor, of each one ounce; alcohol, one pint. Bathe the part two or three times a day.

### ANOTHER FOR SAME.

Oil cedar, oil sassafras, spirits of ammonia and spirits of turpentine, each one ounce; alcohol, one pint. Bathe as necessary.

### LINIMENT FOR RHEUMATISM.

Oil peppermint, oil wintergreen, oil of pennyroyal, oil of tar, tincture of capsicum and spirits of ammonia, of each one ounce; alcohol, one pint. Bathe the part as often as necessary. This is the best liniment for rheumatism I have ever used.

### A CHEAP LINIMENT FOR PAIN.

Gasoline, turpentine, kerosene oil and lard, equal parts. Must be kept away from the fire. Bathe as necessary.

### COMPOUND STILLINGIA LINIMENT.

Oil of stillinga, one ounce; oil of cajuput, one-half ounce; oil of lobelia, two drachms; alcohol, two ounces; glycerine, one ounce; mix. This is the best liniment in quinsy and croup I ever saw. Bathe the throat good about every two or three hours and give internally one or two drops on a lump of sugar every one to three hours until cough loosens.

In croup I had rather risk this remedy alone than half of the M. D.'s. Always keep it on hand.

### PLASTER.

Oil linseed, one pint; oil olive, one ounce; boil them on a slow fire about four hours (or until they will cook a feather), then remove from the fire and add borax, one-half ounce; red lead, four ounces; sugar of lead, one and one-half ounces, all finely powdered. Stir till blood warm, then take out a little, let it get cold if not thick enough for plaster, put it on the fire again and stir in one ounce of turpentine and cook slowly until it is thick enough. Be careful not to get it too hot or it will burn. This is a good plaster for cuts, burns, bruises, swellings or in any case where you want a good drawing and healing plaster. Keep in a tight box so it will not dry up. When you wish to use it spread on cloth and apply to the affected part.

### KING'S IRRITATING PLASTER.

Burgundy pitch, one and one-half pound;

white turpentine, one pound; melt together and add three pounds of pine tar. Stir together and strain, then stir in finely powdered mandrake root, blood root, poke root and Indian turnip, of each ten ounces. Keep in a tight tin box. When you wish to use it spread on oil cloth and apply to the part and leave on until the skin begins to break out in pimples under it, then heat it as warm as the person can bear and take it off. The specks that remain on the skin should be greased with lard or olive oil and rubbed off, then grease the skin and when it is healed apply the plaster again and leave on as before.

The plaster is used to draw out soreness and swellings. Good in irritation of the spine, kidneys or joints.

### EGG PLASTER.

Take the yolk of an egg, stir salt in it until it is just thick enough so it will not run, then spread on muslin and apply to the affected part. Change as often as it gets

dry. Used in enlargement of the liver and spleen (ague cake) and in any case where you want a plaster to draw hard.

### COMMON HEALING SALVE.

Take rosin and beeswax of each 2 ozs., olive oil 8 ozs., melt together, stirring till cold. A good healing salve for all ordinary sores.

### BLACK OR ALL HEALING SALVE.

Take the above while near the boiling point, add slowly 4 ozs. of red lead, stirring it until nearly cold, then add 2 drachms pulverize camphor gum, stirring well. Good wherever a healing salve is required.

### GREEN SALVE.

Take rosin and beeswax of each 1 oz., mutton tallow (or lard) 4 ozs., melt all together and stir in 1 drachm pulverized verdigris, and mix well. Useful for old sores, ulcers, cancers scrofulous sores, cuts and wounds. One of the best salves known.

### EYE SALVE.

Sulphate of Hydrastis 1 grain, vaseline 1 drachm, mix well, apply to the eyelids 2 or



3 times a day. Good in chronic inflammation when the lashes become hard and stiff and cross up, itching lids and for weak or weeping eyes.

### DRY EYES.

Vaseline 1 drachm, oil of peppermint 2 or 3 drops; mix and apply to the lids and on the temple 2 or 3 times a day.

### EYE WATER.

Sulphate of zinc 1 grain, water 1 oz., drop 1 or 2 drops in the eye and bathe the lids 3 or 4 times a day. Good in inflammation of the eyes, granulated or weeping eyes.

### CONGESTION OF THE EYE.

Sulphate of zinc 1 grain, water  $\frac{1}{2}$  oz., distilled extract of witch hazel  $\frac{1}{2}$  oz., mix 1 or 2 drops in the eye and bathe the lids.

### PAINFUL SORE EYES.

Sulphate Atropia  $\frac{1}{2}$  grain, cocaine 2 grains, water 1 oz., 1 or 2 drops in the eye 2 or 3 times a day.

### COMMON INFLAMMATION OF THE ..EYE.

Take gunpowder or young Hyson tea, pour hot water over it just enough to cover good when it swells up, steep 5 or 10 minutes, bathe the eyes good every hour or two and bind the leaves on the eye at night.

### PURULENT SORE EYES.

Sulphate of zinc 2 grains, boric acid 3 grains, water 1 oz., drop one or two drops in the eye every hour till the secretions change to a healthy condition, then use a weaker solution.

### SEAFOAM TO CLEAN THE HAIR.

Salts of tartar 1 oz., spirits of ammonia 1 oz., put in a pint bottle and fill with water, wash the scalp twice a week with it, then rinse good with clean water. This will clean the hair of all dirt, grease or dandruff. Then oil the hair with the following—

### HAIR OIL.

Glycerine and bay rum equal parts, mix, oil the hair after washng, will make the hair soft and nice. May be scented with bergamont or anything desired.

## HOW TO PREVENT HAIR FALLING OUT.

Salt 1 oz., water 1 pint; wet the scalp good every 2 or 3 days.

### HAIR RESTORATIVE,

Lac. Sulphur 2 drachms, sugar of lead 1 drachm, rosé water 8 ozs., mix, wet the hair and rub well in to the scalp once a day. It will change gray hair to its natural color and cause new hair to grow on bald heads.

### HAIR GROWTH INCREASED.

Castor oil 4 oz, Jamaica rum 8 oz., oil of lavender 30 drops, oil of rose 10 drops, tincture of cantharides 1 oz. Shake well before using, anoint the hair and scalp once or twice a week. Will increase the growth of the hair and prevent baldness.

### LOTION FOR THE ITCH.

Sulphate of potash 1 oz., water 1 pint; wash the affected parts with soap and water, then bathe with the lotion once or twice a day.

## WASH FOR THE WHITES.

Boracic acid 1 oz., sulphate of zinc 1 drachm, hot water one-half gallon; wash the vagina out good with warm salt water, then inject 2 oz. of the wash morning and evening. This wash will cleanse and heal up any small sores and in many cases will cure gonorrhoea.

## WASH FOR WHITES.

Salicylic acid  $\frac{1}{2}$  oz., chlorate of potash 1 oz., water 1 pint; shake occasionally until dissolved then add water to make  $\frac{1}{2}$  gallon. Wash the vagina with warm water then inject 2 oz. of the wash morning and evening. A splendid wash where the discharge is thick and yellow or of a glarry appearance.

## VANERIAL DISEASE—HOW TO PREVENT.

Permanganate of potash 10 grains, water 4 oz., wash the organ immediately after having sexual intercourse. First wash clean with soap and water, then use the wash. I have been selling this wash to prevent catch-

ing vaneiral diseases for 20 years and it has never failed. In using it be careful not to get it on your hands or on the clothing for it stains badly. Oxalic acid will remove the stain.

### GONORRHEA—INJECTION FOR.

Boric acid 1 drachm, sulphate of zinc 10 grains, hot water 4 oz, inject a teaspoonful each time after voiding urine until the discharge stops; then 3 times a day.

### CORNS AND WARTS—HOW TO CURE

Chemically pure nitric acid and muriatic acid equal parts, pare the corn to the quick, then apply the acid; when it is cooked take a sharp-pointed knife, divide the corn from the flesh and lift it out; then fill the place with vaseline, mutton tallow or put on some kind of salve and tie it up for 3 or 4 days.

### CANCER—HOW TO CURE.

Take arsenic acid ten grains, lard one drachm; pulverize the arsenic fine and mix in the lard. Apply to the cancer once or twice a day. This in three to five days will



cause the cancer to inflame and get quite sore. Then make a salve of carbolic acid crystals (melt the crystals by heat) twenty drops, lard a heaping teaspoonful. Stir together till thoroughly mixed and apply to the cancer two or three times a day until the inflammation comes out. Then if the cancer is not killed so it can be lifted out, take a sharp knife and pare off the dead cancer. Then apply the arsenic salve as before and continue in this way until you get it all clean. Then heal up with carbolic salve. At the same time give Fowler's solution of arsenic one drachm, water four ounces; dose, a teaspoonful three or four times a day. If symptoms of poisoning should occur, which will be known by a burning sensation in different parts of the body, stop the arsenic all together and give muriate tincture of iron five to ten drops three times a day until the symptoms pass off. Then go ahead with the treatment.

I have cured a number of cancers with this treatment and have never had one to return

after it was cured. The internal treatment with whatever other treatment the symptoms call for should be continued for about three months in order to kill the cancer in the blood.

### INGROWING TOE NAILS—HOW TO CURE.

Soak the toe in hot water one-half hour or till it gets soft. Then cut three notches in the end of the toe nail back to the quick. Then raise the corner of the toe nail and push some cotton batting under it, as much as you can without hurting too bad. Also scrape the nail thin on top in the center. Repeat the operation twice a week, and I will guarantee a cure in every case.

### SCURVY OF THE GUMS AND TEETH.

Sulphuric acid ten drops, water one-half ounce. Wash the teeth two or three times a week. Wash the mouth out immediately afterward with strong soda water made by dissolving soda in water. Then take fluid extract of aloes and licorice, of each one-half

ounce; tincture of myrrh two ounces, brandy one pint. Wash and rub the gums with this three times a day. A certain cure. When the tartar is cleaned off the teeth stop using the acid solution.

### FELONS AND BOILS.

Take a strong solution of permanganate of potash; wet them good three or four times a day. This will abate nearly every one if used when they first start. Also take internally sulphide of lime one half grains three times a day.

### CARBUNCLE—TO CURE.

When the core shows and is running take salts of tartar and sprinkle over it, then moisten with water. It will burn like fire for a few minutes. Then cool off and get easy. Apply once a day and in a few days the core will come out, then heal up with any good healing salve.

### SKIN—HOW TO MAKE ARTIFICIAL.

Take collodion and spread on the surface. This is a splendid application in abrasions of

the skin or to put on small cuts, as it forms a perfect coating, keeps the air from the sore and will heal it in a short time. It is a good application to put on the eye lids when they turn in so the lashes scratch the eyeballs. Take a camel's hair brush, wet it in the colodion and draw a line across the eyelid about centerwise. When it dries it will draw the lid up and turn it out so as to hold the lashes out of the eye. Sometimes it is necessary to put on two or three coats in order to make it heavy enough.

### TOOTHACHE.

Hydrate of chloral twenty grains, gum camphor twenty grains; rub in a mortar until it liquifies, then add sulphuric ether two drachms, cocaine two grains; shake well together. Clean the tooth, then wet a piece of cotton with the mixture and insert in the tooth. If the tooth is not hollow bathe it good around the root. This will stop almost any toothache in five to ten minutes.

### ANOTHER FOR SAME.

Wet a piece of cloth with gasoline and hold it on the face over the tooth until it gets quite hot.

### EARACHE.

Fluid extract of lobelia ten drops, fluid extract of gelseminum ten drops, water one-half ounce; mix; warm a little more than blood warm and drop four or five drops in the ear, as necessary.

### FOR WIRE CUTS.

Carbolic acid one drachm, glycerine two ounces; shake well together. Bathe the cut good two or three times a day.

### BITES AND STINGS.

Bathe the part with spirits of ammonia every two or three hours until the poison is killed.

### SNAKE BITE.

Strong tincture of iodine. Cut out a little flesh where the bite is, then drop the iodine in the place as fast as it is absorbed. Also give the patient one or two drops internally every one, two or three hours, according to the se-



verity of the case. This will cure any rattlesnake bite in from two to four days if taken on the start and used as directed. I have cured rattlesnake bite with it when the patient was bitten on the foot and the eyes were swelled half shut. It is the best thing I ever saw for snake bite.

### LICE—TO KILL.

Laid one ounce, peppermint oil twenty drops. Mix. Grease the comb and comb the hair two or three times a week.

### CRAB LICE.

Red precipitate ointment. Grease the hair lightly with it. Leave on twenty-four hours then wash off with soapsuds. In three days apply again. It will soon eradicate them.

### GRAY BACKS.

Boil the clothing in salt water and put a little of the precipitate ointment in the seams of the clean clothes you put on.

### BEDBUGS.

Wash the bedstead good with gasoline once or twice a week.

## CHICKEN LICE.

Kerosene oil one pint, sweet milk one gallon; stir together then add water two gallons. Stir and wash the chickens.

LINIMENT FOR BIG NECK—  
GOITRE. ..

Tincture of iodine and spirits of ammonia equal parts; mix together, let stand three or four days, shaking it two or three times each day, when it will clear up and be about the color of rain water. Then take one ounce of the mixture and one ounce spirits of camphor, two ounces of alcohol; put in a bottle and shake well. Bathe the swelling morning and evening, rubbing it in well with the hand. At the same time take internally fluid extract, blue flag, green root, one to two drachms, fluid extract of poke root one drachm, water four ounces. Dose a teaspoonful four times a day. This will cure any case of goitre if continued three or four months. It will not take the enlargement off entirely always but it will take out the soreness and will stop its growth so it will not bother.

## CHAPTER X

## NURSING THE SICK.

The importance of good nursing according to scientific principles has never been properly appreciated. When I say that good nursing is just as essential to the recovery of the sick as good medical treatment I simply voice the sentiment of all who are posted on the subject. A very large amount of suffering endured by the sick is caused by bad nursing. Many times the sick are allowed to lie in a dirty bed, with dirty, filthy clothing on them, that when the cover is raised the stench almost raises your hat; or they lie there for days at a time without the bed or their clothing being changed. Is it any wonder they suffer under such circumstances? Not only so but the person is not bathed, thus keeping all the filth on them that is possible.

In nursing a sick person all the laws of health should be carefully observed and carried out, to which I refer the reader as sighted under that head.

But in addition to them, I will give further instructions:

Always keep the patient clean by frequent bathing and especially so if they have fever, for bathing will reduce the fever and refresh the patient. When a patient has a high fever they should be bathed every day and many times two or three times a day.

The clothing of the patient should be changed every day and clean clothing put on after the bath. The sheets should be changed at least twice a week and the other covers once a week.

The bed should be stirred up good once or twice a day so as to keep it soft and lively.

The room should be kept well ventilated so as to carry out all the impurities of the atmosphere and keep a fresh supply of air in the room day and night. It is very oppressive to a sick person to be in a close room.

The floor should be kept clean also. There is much more danger in a dirty floor than there is in taking a wet mop and rubbing the dirt off.

If the patient is very sick or nervous everything should be kept quiet and not more than three persons should be allowed to go into the room at one time, and the patient should be allowed to talk but very little. If a door squeaks, the hinges should be oiled so they will not squeak. The doors should not be slammed, but must be closed easily. No whispering should be allowed where the patient can hear or see the persons, for it is liable to arouse suspicion that they are dangerously ill or are getting worse, and might do them great injury.

The nurse and all those who visit the sick should always have a cheerful pleasant expression of countenance and no person should be allowed to enter the room who cannot control themselves and keep up a cheerful appearance.

Always speak kindly and pleasantly to the patient, but be firm and decisive. Never yield to their importunities unless your good judgment tells you it is right to do what they request, but do not be cross with them.



As a rule, it is not best to waken a patient. Let them have their sleep, as it rests and strengthens them. But in waking a patient, always be careful not to excite them, awake them carefully.

When you wish to turn a patient in bed, take a position that you can maintain so as not to slip or jerk the patient. Then take a firm hold on them in such a manner that you can turn them without twisting them, then turn them over and be sure you have the bed under them smooth, so there will be no ridges to annoy them.

Then straighten the covers up nicely, so they will feel comfortable. Always try to keep the patient as comfortable as possible in every respect.

The room should be kept at a temperature of about 66 or 68 degrees Fahrenheit and a thermometer should always be kept hanging near the bed for the purpose of ascertaining the temperature.

You should always keep a body thermometer so as to tell the exact heat of the patient.

The natural temperature is 98 degrees. A fever heat of 104 is dangerous, and of course the higher the more danger and should be reduced.

The object is to keep the temperature as near 98 degrees as possible and a good bath will reduce the fever about as quick as anything and can be repeated several times a day if necessary. If the patient is too sick to take out of the bed, take a wet cloth and bathe them with it.

Always allow a patient plenty of cold water but administer it in small quantities at a time, frequently repeated. Sometimes where there is an excessive thirst a drink of salt water will last the patient much longer than pure water.

Food.—The food should be well cooked and in a nice palatable condition. It should generally be light, nutritious and easily digested, although I have made it a rule when my patients were getting better to allow them to choose their own diet, but of course gauged the amount according to the condition of the patient and the quality of the food selected.

Exercise.—As soon as the patient is able exercise in the open air. If too weak to walk, take them out in a carriage whenever the weather is nice. As soon as they are strong enough have them take frequent walks, not far at a time, but what they can take with comfort. If the weather is bad, have them walk around in the house, also swing their arms so as to get up a good circulation of blood in the arms and chest. A person can make considerable exercise by breathing fast and deep so as to fill the lungs full of air and increase their strength very much by full breathing.

## CHAPTER XI.

### HYPNOTISM.

The subject of hypnotism is creating much interest and causing people to wonder whether such a thing is true or not, but as some of the states recognize it as a fact and as it is recognized as being a great power by which the possessor has a very great advantage over others, I deem it necessary that every person

should know something of its power and use, and also how to apply them.

To those desirous of acquiring that secret and strange influence or peculiar magnetic personality, by the use of which people can be influenced unconsciously, and which gives its possessor a charm of manner and power of fascination which are sure to secure and retain the respect and esteem of those encountered during business and social intercourse, a thorough understanding and knowledge must be gained through the secret laws of the mysterious influences or forces commonly known as hypnotic influence, mesmeric power, personal magnetism, animal magnetism and magnetic personality.

In every human being there lies latent a subtle and strange power, which very few have developed, but which, if developed by a knowledge of hypnotism or mental science, unfolds the secret power and mysterious laws of this power and gives to the possessor an irresistible influence over other people, who are unconscious of it themselves, because they

have no knowledge of the existence or nature of this subtle power of the human mind.

Every observing and intelligent person must admit that the human mind or will does and is capable of influencing, affecting and impressing the minds of other people, and that some persons have more influence over people than others; that they have met people who could influence them more than others could, and that they have at different times found people whom they could influence decidedly more than they could others.

Beyond all question this demonstrates that there is a subtle and invisible force which by a thorough understanding of its nature and laws and of application can be used to secure the affection and esteem of others, and to influence people without their knowledge while they are upon the street, in the same room, on a street car, or in any other place. A scientific knowledge of hypnotism or mental science gives to those who possess it an inestimable and inevitable advantage over those in every walk of life who have never studied the



intellectual faculties of man, which unfold the mysterious laws of all personal influence and disclose to the student of psychology the strange and wonderful mysteries of life, passion and sex.

This knowledge is most essential to success in life and business, and it can be applied systematically through life. Every professional man, minister and public speaker should study psychology or mental science.

Mental capabilities are developed by a scientific knowledge and understanding of psychology or mental science, and the laws of application which develop and strengthen the different mental forces which compose the psychic or human mind.

A scientific knowledge of hypnotism, or psychology, solves the origin and the perplexing problems of the origin of disease, and reveals the mental conditions which are conducive to health, happiness and success and the perverted mental conditions which invite and promote disease. It discloses the secret law of personal influence; it teaches the student

that man is composed of a physical body and mind or soul, and that a knowledge of the laws that govern them constitutes the science of hypnotism and mesmerism.

Personal magnetism, or hypnotic influence, is an acquirement that can only be obtained by a study of mental science. It is reasonable to suppose that a person who has made a thorough study of the best method and manner of influencing people, and proceeds with a definite plan and system will be more successful and have a decided advantage over those who have no knowledge of the science and who attempt to influence others in a haphazard manner. It is a fact known to all who have placed persons in a mesmeric sleep that there is transmitted from the operator to the subject a magnetic influence or invisible force. This influence passes from the operator when his mind is intensely concentrated upon the subject. This influence, which is an invisible force, partakes of the nature or actual condition of the operator's mind. Now these being established facts, psychological

facts permit the assumption that if a person can be deeply influenced by the mind of another that he will fall into a deep sleep, this power can, when properly applied, be used to influence people, thereby causing them to do things that they would not think of doing were they not influenced.

When it becomes the intention of a man to cause another to do something against his will, he first determines in his own mind to succeed. It is this determination which compels the other man to obey his wish. Without this determined condition of mind, he would accomplish nothing. To influence a person requires tact and skill which can be obtained only by close study upon the part of the student. Certain mental qualifications and capabilities must be developed. This development necessarily strengthens the mind and memory, owing to the mind's remarkable powers of concentration.

After the beginner has learned to control his mind and becomes able to concentrate it at will, he should, when approaching and

while engaged in conversation with anyone to whom he is about to make some proposition which he wishes accepted, look the person straight in the eye and hold his gaze while talking to him, at the same time using will power to influence him to accede. Mentally, by the will, command him to obey you. Make your proposition to him in a business-like manner and do not permit him to look away while you are talking. Keep his eye, if possible, then he will have no opportunity of reflecting upon what you are saying, and will be more liable to accept your statements as final. Gestures with the hands should be made when necessary to emphasize certain words or statements. There are four different ways of influencing a person and they must all be brought to bear upon him to accomplish the object. These ways are as follows: First, by your eyes; second, by what is said, or spoken suggestions; third, by gestures with the hands; fourth, with the mind, which transmits the influence from the operator's mind to that of the subject and im-

presses him to obey the mental suggestion. For what is stated to a person must be forcible to have the desired impressions. Repetitions of spoken suggestions or statements are often necessary, and when repeated they should be made in a positive and enthusiastic manner. When words are spoken with a positiveness they carry with them a certain convincing influence and the attentive listener is deeply impressed by what is said to him. As stated before in this chapter, every person has this ability or will power, but it must be developed by application. Every person should cultivate a strong mind or will. To strengthen the mental forces is to strengthen the physical body, build up character and improve both the physical and mental capabilities.

Every living person should know something about the human mind and should understand its laws and principles, possibilities, susceptibilities and its power. Even a limited knowledge of the laws of the mind and soul, combined with the power of concentration and



which can only be gained by an understanding and application of the laws which govern the mental or psychic organism, will reward the student. It is then that man begets a realization of the great possibilities that are open to him. To succeed in life and business one must be guided by this science. The phenomenal success of some business men proves this statement beyond a question. They succeeded through the application of the principles which underlie and govern the mental forces. Evidence to substantiate this abounds everywhere. Man possesses powers that can be developed by a knowledge of psychology which will reveal to him the wide sweep and possibilities of human existence.

This knowledge is most certainly indispensable to every man or woman of intelligence. All their influence in and relation to the world; their health, finance, friends and enemies are the concrete expressions of their mental conditions. It is this knowledge which leads to power, health, wealth and happiness. The present is an age of transition from old

and obscure conditions and doctrines, into better and more enlightened ones; an age of destruction for many of the old and inconsistent dogmas which have been fostered by superstition and ignorance. Ignorance of the nature and possibilities of the mental forces within the physical body causes a man to falter and waver, whereas he should always be confident, rising above his circumstances and conditions.

The mental or life forces of man influence and affect everything within the range of human thought; everything within the scope of human effort and from which emanates the theories, customs, hopes, fears, hatreds, superstitions, vice and virtues of the human race. Most everyone has experienced the emotions of the heart, felt the thrills and ecstasies of love, the maddening fires of hatred and revenge, and knows how envy and desire defeat the better judgment and overcome the will—how weak the forces of reason are when passion pleads. Man should know how grand it is to be master of these ruling forces, and

guiding passions; but he will remain a sport and prey to passion until he has a knowledge of the principle of being.

## THE ESSENTIALS OF SUCCESS.

Confidence, patience and perseverance are absolutely necessary accompaniments and essentials to complete success as an operator, just as they are necessary for business success or in every other human endeavor. If during your first attempts as an operator you have not perfect confidence in yourself, assume as much as you can and do not let your mind dwell upon the thought of failure. It is sometimes well, if the subject knows nothing of hypnotism, to state to him in the beginning that there is nothing unusual or objectionable about the hypnotic or mesmeric sleep, which is the natural sleep artificially induced, and that he will realize and be conscious only of the most pleasant and agreeable sensation during its induction. For if the person to be operated upon expects or anticipates something unusual, such expectation

will distract his attention and cause his mind to become less passive than it should be for successful inductions. All hypnotic and mesmeric influence or induced sleep are psychical in their nature, as in the induction and subsequent condition of hypnosis. Therefore care and attention to detail are absolutely necessary for success.

## DIFFERENT STAGES OF HYPNOSIS.

The depth to which each subject enters the hypnotic state varies with each individual; but there are certain classifications which are important, as some pass into a light sleep, others into a deep slumber; this depends upon the susceptibility of the subject of hypnosis and the ability of the operator. As a rule, the hypnotic sleep deepens with every hypnosis till about the fifth or sixth induction. At this time the subject has usually reached his deepest stage. These different stages or degrees of hypnosis vary from a condition which only an expert hypnotist can detect as hypnosis, to a state in which strikingly ab-

normal conditions are present. The variety of stages are many, and different observers have made attempts to classify them. These various classifications are, however, extremely unsatisfactory; no two agreeing; their divisions being from two up to ten. It would be a waste of time to dwell upon the different opinions advanced; and it is useless to attempt a more detailed classification than the following: 1. Light hypnosis; 2. Deep hypnosis; 3. Profound hypnosis; 4. Somnambulistic state; 5. Cataleptic state; 6. Clairvoyant state; 7. Lethargic state (dangerous); 8. Profound hypnosis; no recollection on returning to the normal condition of anything that has been said or done while in the hypnotic condition.

I wish to say that many diseases can be successfully treated by magnetism without producing the hypnotic sleep, as has been demonstrated beyond a question of doubt, and is accomplished in the following manner: If the patient is laying down, turn them to the right, or on the right side. This gives free



action to the heart. Then tell the patient to breathe deep and remain quiet. Say that you are going to relieve them in a few minutes. Take hold of the patient's left wrist with your left thumb and middle finger, the ball of the thumb upon the pulse. Now breathe deep and concentrate your mind upon the patient firmly willing that they shall come under your influence, and that you transmit magnetism from you to them to supply the deficit and to produce a moisture on the skin and relieve their sufferings. As soon as moisture starts, which will generally be in from one to three minutes, say to them you are getting easier." If they say "Yes," it shows you are getting control of them. Then place your two thumbs between the eyebrows, pressing gently, the ends of your fingers touching the side of the head below and back of the ears. Hold this position for about one or two minutes, willing them to become subject to your influence. Then place the ball of the right thumb against the lower rib under the heart, just where it makes the turn up to the

breast bone, the ball of the left thumb on the navel; press firmly but not hard enough to hurt the patient; continue this one or two minutes willing your power to enter the affected parts, and to force the obstruction from them. If you then ask the patient how the part that is affected feels. he will say, "It is getting easier and feels warm." Then make your passes over the affected part toward the extremities and say, "The pain is moving out, the swelling is going down:" continue this for a few minutes, then say, "Your pain is gone." If they say, "No," say to them, "It is only your recollection of where the pain was," but continue the passes for a brief period after that.

I have relieved pain of three or four months' standing in thirty minutes; rheumatism of two weeks' standing in fifteen minutes and yet the patient was perfectly conscious all the time and would wonder how such a thing could be done. Some people are very susceptible of disease and although they can take pain out of others, they fill themselves

with it. This is done by the drawing process, by making the passes towards themselves and by an effort of will drawing the pain out, which is very unhealthy. I know a man who operated on a patient afflicted with rheumatism and relieved the patient, but he himself in less than twenty-four hours had to be treated for the disease. This can be avoided by making the passes from you, and as it were by an effort of the will pushing the pain out instead of drawing it out.

### INSTRUCTION FOR TESTING SUBJECTS.

As some persons are more quickly influenced than others, being more susceptible to hypnotic influence, you can by the following methods easily ascertain which ones will make good subjects and whether you will be able to impress them or not. First have the subject stand up in the center of the room, place both arms down by his side with his heels touching, and ask him to let, as far as possible, his muscles relax and to stand

perfectly still. Then take a position in front of the subject and tell him you are going to draw him forward, but not to be afraid of falling as you will stop him before he reaches the floor. Then concentrate your gaze intently and directly on the pupil of his left eye, and hold the thought and intention firmly in your mind that you are going to draw him over toward you, and while looking at him do not let any other thought or idea enter your mind. Let nothing divert your attention from the task you have before you. Stand quite close to the subject, raise both of your open hands to the level of his head, one on each side of the head, with fingers pointing backwards; then concentrate your eyes on his, as directed above, and draw your hands steadily and firmly forward, all the while intently willing him forward. Repeat this method if you do not succeed the first time in influencing him, being sure to get the proper concentration. If the subject is susceptible to hypnotism he will feel an irresistible influence drawing him forward off

his balance and will come toward you. You can then take the same position at his back and operate at the base of the brain in the same manner, drawing him backward off his balance, catch him with your hands, saying "All right; all right."

Another method is to have him sit in a chair and clasp his hands between the thumb and second finger of your left hand, and with the right hand make passes down over his arms, from the shoulder to the hand, touching them lightly, keeping your gaze on his left eye, giving the following suggestions in a firm voice and decided manner: "Your hands are getting tighter together. Your hands are getting tighter," all the time. When you try to get them apart you cannot do it; the more you try the tighter they will stick." Then step back, release his hands, and it will be impossible for him to get them apart. When he finds you have his hands locked tightly, release him by clapping your hands or snapping your fingers at the same time saying in a loud voice: "All right. Take



your hands apart; your hands are all right now." The next is the eye test. Seat the subject with both feet flat on the floor. Tell him you are going to close his eyes so he cannot open them. Then have him close his eyes; place his right hand, palm downward on his right knee; grasp his open left hand in your left hand, and with the right hand make light passes over his eyes and forehead and say: "Now, when you try to open your eyes the lids will be stuck so tight together you cannot get them apart, the more you try to open them the tighter they will stick; you cannot open your eyes, you cannot open your eyes; you have lost all power to open your eyes." Then let him try; but keep his left hand in yours. Let him struggle to get his eyes open. When you wish to release him do so by clapping the hands or snapping your fingers and say: "All right now."

If a subject is influenced by any of the tests, you can regard him as a good subject to demonstrate hypnotism, but if no influence

has been produced by the above methods, regard him as a difficult subject, and one requiring time and patience to influence, one who cannot be used at once.

## TO INDUCE HYPNOTIC SLEEP.

### METHOD ONE.

Seat your subject in a comfortable chair with his back to the light, assuming an easy position for sleep, placing his feet flat on the floor and the palms of his hands upon his knees. The hands or legs must not be crossed when inducing sleep. Take your position on the right side, facing the subject. Say to him you are going to put him into a sound, comfortable sleep. Tell him to let his muscles become perfectly relaxed, and think he is getting so sleepy he cannot keep his eyes open. Then secure his attention, and hold it. Let him see by your easy, confident manner that you are master of the situation. Assert that you can hypnotize him. Never allow a thought of failure to enter your mind for a moment, and make

positive assertions. Be determined, tell him that you can and will hypnotize him.

Then concentrate your mind and gaze on the pupil of his left eye; tell him to look at your eyes, and not let his eyes waver or try to avoid your eyes until he gets so sleepy he cannot keep his eyes open.

While constantly willing him to sleep say to him in low firm tone: "You will begin to feel a sleepy, drowsy sensation coming all over your head and eyes; you are getting sleepy, sleepy, sleepy, so sleepy and drowsy you will not be able to keep your eyes open; your eyes open; your eyelids are getting so heavy you cannot keep them open. You are going sound to sleep, sleep, sleep, so sleepy and drowsy you cannot keep your eyes open any longer." Repeat those suggestions over and over until you notice the subject's eyes getting so sleepy and drowsy he cannot keep them open. Then say, "sound asleep," "dead asleep," "down deep asleep." "Go deep." "Down deep." When his eyes are closed make light passes over the forehead and eyes,

touching them lightly and keep on saying deep asleep. Every breath you draw puts you deeper asleep." Every breath is a sleepy and drowsy one; every part of your body is sound asleep, dead asleep, dead asleep." If the subject's eyes do not close entirely although he looks and feels sleepy, press the eyelids down with the tips of your fingers and he will be sound asleep.

Have everyone present keep perfectly quiet. No one should be allowed to walk around in the room, whisper, open or close the door, make any noise or movement in the room, as they distract the attention of the subject and may render your efforts futile. Have the subject keep his mind a blank so near as possible. Everything possible should be done to quiet nervousness. It is not always necessary to carry out all the detailed instructions given above. It depends upon the susceptibility of the subject; the amount required; sufficient amount should be used to produce the effect desired. The first hypnosis is the most difficult to produce. After

the subject has been hypnotized a few times you may dispense with many of the details above mentioned.

When you have the subject sound asleep it is well for a new beginner to make suggestions as follows: "Now you are fast asleep, nothing will disturb you or wake you. You can't wake up till I count 3 and awake you. You can open your eyes, but you will stay asleep. Nothing will wake you."

### CATALEPSY INDUCED.

You can then induce suggestive catalepsy, in the following manner: Place the arm at right angles with the body, make passes from the shoulder to the fingers, saying: "Now, your arm is getting stiff and rigid; you have no feeling in any part of your arm, it will remain in the position I place it; you cannot take it down, it is as stiff as a stick and cannot be taken down or bent."

The arm will remain in the position, and if you tell him no one else can take it down or bend it, no one else can take it down



When you are ready to take it down, make passes from hand to shoulder, saying: "Now you can take it down. And you will do everything I tell you; you will have to do so. No one can wake you except myself." You can then proceed to induce somnambulism or transe condition, there by changing the personality of the subject. Tell him he will open his eyes without waking up, and when he opens his eyes he will behold the most beautiful flowers he ever saw, that there is a bed in front of him; tell him to get some for you; if he hesitates insist. Tell him to pick some for you, and give some one an imaginary bouquet; or tell him bees are stinging him, and see him try to drive them off, which is very amusing; or give him a stick for a pole and have him catching fish from an imaginary lake; or tell him he is a politician, and have him make a speech to an imaginary audience; give him a lemon and tell him it is an orange or an apple and he will eat it with pleasure; tell him he is a little boy and he will act the part of a boy;

you can produce any delusion in the same way; but the variety and perfection with which they are carried out depends upon the imaginations of the operator. You can make him forget his name, fix him so he cannot speak or open his mouth; make his limbs stiff so he cannot walk, or even raise them off the floor until you tell him he can, or release him by proper suggestion.

### FACINATION—METHOD TWO.

Set the subject in a comfortable position on one side of the room; the operator takes a position twelve or fifteen feet from him. Have the subject gaze steadily into the operator's eyes, the operator must keep his gaze firmly fixed on the left eye of the subject, until the subject's eyes take on a vacant and transe-like stare. Then he is under perfect control. You can then induce sleep by firm decided suggestions to that effect. You then proceed to produce somnambulism or trance as in method one. There is some risk in this method as if the subject be difficult the op-

erator may be hypnotized. But this can be avoided by determination on the part of the operator.

Another method is to take hold of the subject's hands. Then at a few inches look the subject fixedly in the eye. In a few minutes all natural expression leaves the face, and the subject sees nothing but the operator's eyes, which, if the concentration be strong and perfect, beam with brilliancy and attract and draw the subject as a needle is to a magnet. This plan sometimes succeeds with insane persons when all other methods have failed. In those cases, any means are permissible, as by hypnotism and suggestion the operator can cut short attacks of mania, and cure various mental conditions. These methods of fascination are extremely fatiguing and where prolonged staring is necessary the rotating mirror is greatly preferred. If the subject is told to gaze steadily into the operator's eyes he frequently in a short time imitates everything the operator does. The hypnotic memory is to be carefully guarded

against by the student, lest he be led into many errors by neglecting the necessary precautions. If the operator has been in the habit of accompanying some particular touch or pass with the verbal suggestion, he will find that, owing to the memory of the subject connecting the touch or pass with the verbal suggestion, he can dispense with the speech, and rely solely upon the touch to produce the desired effect. This explains many mystifying tricks of hypnotists, who have learned to omit verbal suggestion, and thus add to the mystery of their performance, as at times the subject interprets some act or movement of the hypnotist as a suggestion; as, for instance: If during the first induction of hypnosis the operator raises the arm or leg of his subject and by verbal suggestion makes it rigid, in all succeeding hypnoses it will only be necessary to elevate the arm or leg to obtain the same rigidity, without suggestion.

It is not always necessary that the eyes be closed to indicate a deep stage of hypnosis,

though they generally are. But when fascination is used, the eyes may remain wide open the whole time. In the deepest degree of hypnosis the eyes are frequently not quite closed, and the eye ball can be seen through the slight opening. Usually as the eyes close the eyeball turns upward and remains in that position until the subject is awakened. At other times the eyeball returns to its natural position after the eye has closed in sleep.

## THE TABLE METHOD.

### METHOD THREE.

The Table method is sometimes very desirable, as it can be used at private parties and social gatherings when operating upon ladies or giving demonstrations in hypnotism.

Seat the subject in a chair on the opposite side of the table with hands clasped and fingers locked, arms straight out on the table. the operator sitting in a chair on the opposite side of the table gazing intently into the eyes of the subject for two or three min-



utes. Then in a low decided tone tell the subject he cannot raise his arms from the table. When you have made him powerless to raise his arms, tell him he cannot get up off the chair, that he is stuck fast and the harder he tries to get up the tighter it will stick. His efforts to get up will cause a roar of laughter. The suggestions must be made decidedly and the concentration perfect to obtain good results.

It is interesting and instructive for the student at this time to study the change in his subject whose mind has become a perfect blank; and as he sits there, unable to move, his expression will change, a far away look come into his face. The pupils will dilate several times, and his eyelids twitch spasmodically, which indicates the desired psychological condition. In ordinary cases the operator can control his subject n from ten to fifteen minutes, and when the pupils are observed to dilate and contract, a deep degree of mesmeric sleep can be speedily induced by the following suggestions: "Keep

looking at me all the time. You cannot look away. Your eyes are becoming sleepy; they are getting heavy; you feel yourself getting sleepy and drowsy, that you cannot keep your eyes open." Again repeat: "Your eyes are getting sleepy and drowsy; you feel a sleepy influence coming all over your head and body; you are getting so drowsy you will be dead asleep in a few minutes." And keep giving these sleep suggestions, which greatly facilitate the induction of hypnosis.

These suggestions should be given in a very confident, positive and deliberate manner. Do not let the subject take his eyes away from yours; but hold his gaze, all the time giving suggestions in long drawn words spoken in monotone, which is very conducive of sleep. You will notice his eyelids twitch for a few seconds, but the subject will soon settle back in his seat, usually with a deep drawn breath, and the eyelids close automatically.

It is then the final verbal suggestions should be given in a quiet yet firm manner.

After the eyes have closed, it is sometimes necessary for the hypnotist to lay his hand firmly but gently on the subjects forehead, in order to induce deep sleep, and still continue to give sleep suggestion. Tell him he is so deep in sleep that no noise nor any person will be able to awaken him, that he will remain asleep until you count three and wake him up.

The depth of the induction depends chiefly, upon the susceptibility of the subject, therefore it is impossible to foretell with any degree of certainty what stage of hypnosis will be reached by a person who has never been hypnotized. But the operator can proceed to ascertain what degree the subject has attained. This is generally done by raising the arm to a right angle with the body, telling the subject to keep it there. If the degree of catalepsy has been reached it will become rigid and will remain in that position until taken down by the operator. If this test holds good and the arm becomes cataleptic, the proper suggestion has been given.

The test of sonambulism may then be made in the following manner. Suggest to the subject that he will open his eyes when you count three, but that he will not wake up until you count five, and when he opens his eyes he will find that his nose is made of rubber; that he will be very anxious to pull it; that he will know he has a rubber nose; that he will want to pull and stretch his nose. Then count three and insist upon the subject opening his eyes and pulling his nose. You can now induce any delusion you wish by making the proper suggestions.

## CATALEPTIC STATE. HOW INDUCED

In this state the subject's body becomes perfectly rigid.

The following instruction should be strictly followed: Have the subject stand firm upon the floor, arms straight down by his side. Tell him in a decided manner that you are going to make every part of his body rigid. Then place the two middle fingers of

the right hand upon the back of his neck, pressing the spine.

Then in a deep positive voice say: "Rigid, rigid, rigid; every part of your body is getting rigid, rigid, rigid."

Then stroke the arms and limbs downward, and make passes from the head down, slightly touching the body, all the time keeping your mind and will intensely concentrated upon the subject. Hold the thought firmly in your mind that he will get rigid.

When his body has become rigid, take him by the shoulders and have an assistant take hold of his feet. Place his head upon the back of one chair and his feet upon another. His rigid body will hold up the weight of one or two persons quite easily.

Caution: Do not keep the subject in cataleptic state too long. Awaken him by clapping your hands at the side of his head, and after he is again placed upon his feet, say in a loud voice: "All right; wake up."

**LETHARGY; OR DEATH TRANCE.**



The lethargic state or death thrance is an independent condition which is characterized by the diminution of the powers of voluntary motion, and from which it is quite difficult to arouse the subject; and some times impossible; for when he passes into this state he ceases to be in "rapport" with the operator, having passed beyond his control. This condition of coma is the result of the operator permitting his subject to remain inactive too long after he has produced somnambulism.

This is an extremely dangerous state, and the operator should guard against it by keeping his subject interested and doing something. He should be kept active by inducing various delusions which employs his mind and keeps him conscious of his environments and susceptible to suggestions; while if left to himself his eyes will assume the trance-like or vacant stare and liable to pass into the death trance or state of coma. If the hypnotist has more than one subject under control at the same time, he should be very careful to keep

them all busy doing something to attract their attention, if he cannot use all of them at once, he should awake some of them before they pass into this apparent lifeless condition.

This strange psychological condition of profound trance or lethargy, so accurately counterfeits death that living interments are made, it is a form of suspended animation, the heart and lung action being suspended during the induction of this profound degree of lethargic sleep. This phenomenon is characterized by an absence of bodily warmth, accompanied by all the ordinary indications of departed life, and giving the body every appearance of a corpse. The duration of this death-trance before the spirit takes its final leave from the body, is indefinite, being governed by the condition of the subjects mental and physical condition.

There can be little doubt but that there are many persons buried alive while in this comatose state. Its duration being indefinite and the characteristics similar to death, the attending physician, if he has no knowledge of

medical psychology will after administering the usual stimulants and means of provoking reaction ( and fail of course) will pronounce the patient dead and the unfortunate being is placed in his coffin, where he regains consciousness and dies the horrible death of suffocation.

A case of living interment is reported of a young man, who took morphine with suicidal intent. He was to all appearance dead when found by relatives. The physician called, after making the usual examination and tests in such cases, he pronounced the young man dead. His funeral services were held three days later; the coffin containing the supposed corpse being placed in a receiving vault. At the expiration of ten days, the time set for the burial, the coffin was opened in order that the relatives might have a last look at their dead. A horrible sight met their gaze; the young man had turned half over upon his left side, in his right hand, clenched in death's agony was found fragments of hair which he had torn from his head. The collar around his neck also showed

evidence of his attempt to tear it away during the struggle he had made against death.

But in these cases of profound lethargy neither coagulation nor decomposition set in; although its duration be from three to six months, and strange as it may seem to the uninformed, the soul continues within the body and life is sustained without air; but once the subject is revived and resumes his normal condition, he must have air to breathe or he will die.

Cases illustrating this are given under the heading of "Hypnosis Self-Induced", where it is shown that this death-trance or comatose state can be induced by voluntary effort or auto-suggestion. It is well to know, when you see a death trance, whether of hypnotic or hysterical origin, what to do.

Instructions for producing reaction will be given under the heading "How to awaken Different Subjects."

## CLAIRVOYANCE OR SECOND SIGHT.

Clairvoyance or seeing at a distance where-

by persons can be put into a trance so that they can locate lost, hidden, or stolen articles, ferret out murders, thieves, etc., is possible when this condition is properly induced and a good subject is used.

Before given specific instructions for producing the clairvoyant state, I will give a description of the phenomena of this trance-like condition and the ability of a person when in the clairvoyant state. The mind of a good clairvoyant subject can be made to leave the body and be directed to any locality anywhere in space, and can give an accurate account of things being done at that particular place. It matters not whether it is in the same room or one thousand miles away, the mind will find the place. Distance makes no difference because the mind or psychic organism of man does not recognize space.

All hypnotic subjects do not make good clairvoyants, a person should be selected, who is of a quiet and sensible disposition, one who can be put into a very deep hypnotic sleep. These qualifications are necessary if good re-



sults are obtained.

Always put the subject asleep as in method one, using the mesmeric passes and when he is in a deep, sound sleep, tell him he has now entered the clairvoyant state, and that while in this condition his mind can leave his body and go anywhere in space you may direct it. Deeply impress this fact upon his mind, and keep him down deep asleep by giving suggestions while he is being blindfolded. Then ask him if he is ready to go to any designated place. If he says he is you can direct his mind to any place you wish, and, if you have him deep enough under the influence, he will answer any question regarding the place or person.

It is a common thing for the Hindoos of India to self induce this condition and give accurate accounts of battles going on miles away. This fact is well known to all familiar with India and her people, who are well advanced in the occult sciences.

## HYPNOSIS SELF-INDUCED.

That one can hypnotize himself is an established fact. These powers lie dormant in all human beings and can be developed by proper application of the will, or what is known as auto or self suggestions, combined with concentration. All occult phenomena, whether psychic or spiritualistic, is the result of natural laws. Nothing ever happened, which was not due to facts, circumstances and conditions.

To be able to properly induce this condition the psychic powers must be developed in the following manner: The beginner should go into a quiet room and lie down in a comfortable position, concentrate his sight and mind upon some small object in the room, the body perfectly relaxed. Take in slow, regular breaths, hold the thought in your mind (exclusive of all other things) that every breath you draw is putting you sound asleep, and that you are becoming totally unconscious of your surroundings.

It is absolutely necessary that you concentrate your mind and whole attention as well as the eyes upon the object and think only of

going to sleep, and that you will remain sound asleep for an hour, two hours, or any reasonable length of time desired. You should always decide on a certain time to wake up, when inducing the hypnotic sleep, and when that time arrives you will wake up feeling greatly refreshed and strengthened.

These are auto-suggestion and can be given to suit the sleeper, who may remain in the hypnotic sleep almost any time he desires.

There are recorded cases of Hindoos who have self-induced the hypnotic sleep and remained in that state for six months, animation being entirely suspended, so that no signs of life could be detected.

The power and effect of suggestion on the imagination is wonderful and there is no doubt that sickness and even death itself is often caused by suggestion.

Let a man's friends tell him repeatedly that he is looking badly, that he does not seem able to be about; that he is going to be down sick with this or that complaint, and four times out of five he will soon begin feeling badly and

really think he is sick.

Disease can be and is caused by morbid suggestions, either auto or given. "Disease can be and is, cured by healthful suggestions, either auto or given."

This is an undisputed fact, well known to all who have scientific knowledge of the nature of man.

## HOW TO AWAKEN A SUBJECT.

After hypnosis has been induced and the subject is sound asleep give him decided suggestions that when you count three he will wake up, that he cannot remain asleep but will have to wake immediately. Then awaken him by counting three, and saying immediately in a loud voice: "All right; wake up," and he will be wide awake. The operator should never loose his presence of mind or become excited if the subject does not wake up when told to; but should in a confident manner repeat the suggestions and make him wake up by loudly saying: "All right now; wake

up."

Ordinarily, if a subject does not respond to the suggestions and wake when told to, the hypnotist should retain his composure of mind, and give positive suggestions to the subject that he cannot and will not be able to remain asleep when he counts three and tells him to "wake up." He should then command him as follows: "All ready; one, two, three, all right; wake up;" and at the same time clap your hands together loudly near the head of the subject. If the subject still fails to respond, awaken or obey any suggestions you give you should proceed to give sleep suggestions. Tell him he is having a good sound sleep, that he hears and will obey every word you say to him. Then proceed to give the waking suggestions again. Give them in a decided and positive manner. Say, "All right, now; wake up." "Wide awake!" Lightly slap the subject on the right side of his head, while giving these suggestions and keep this up until he awakens or until you get some response. If he recovers partly, but does not



become wide awake, put him to sleep again and tell him he will not go very deep to sleep this time, that he is only having a light sleep and that when you tell him to wake up he will become wide awake; then proceed as before and wake him up.

You should understand that if you lose your presence of mind or become excited it is best to go away from the subject and let them sleep it off. No operator will ever succeed in waking a subject if he becomes nervous or loses his self-confidence. He must not doubt his own ability to awaken the subject, who is highly susceptible to the operator's condition of mind and immediately receives impressions by telepathy of the operator's want of confidence or incompetency, and the suggestions to awaken are of no avail if the latter conditions prevail.

## TO AWAKEN A SUBJECT HYPNOTIZED BY ANOTHER.

To awaken a subject that another has put

to sleep, proceed as follows: Have everyone leave the room in which the subject is sleeping. This removes all adverse influence, to the operator's ability to awaken the subject and which greatly militates against your chances of success. After the room is cleared take a seat beside the sleeper, take his left hand in yours, and with the right make passes over his head. No spoken suggestions should be given at first; but mentally impress the subject with your presence and ability to awaken him. This mental attitude towards the subject should be maintained for a space of ten minutes at least; then a few quieting verbal sleep suggestions should be given to place the subjects mind at ease. Tell him every nerve and muscle in his body is resting perfectly quiet, then raise his right arm and give suggestions for producing catalepsy in the arm. If it becomes rigid, this is favorable, and indicates that the subject is "in rapport" with you, that you have succeeded in gaining control of the subject's mind. You can now proceed to awaken the subject according to

the instructions given above for awakening difficult subjects. If as a rule the subject is hard to awaken or get out of hypnosis, the operator should give suggestions directly after the sleep has been induced, that when he counts three and tells the subject to wake up, he will instantly become awake. Then when you are ready to awaken him do so in the regular way. Some subjects will struggle strongly or start in a frightened manner when awakened, which can be avoided by giving suggestions that the sleeper will awaken in a quiet and composed condition of mind, without any unusual demonstrations and free from nervousness or fright.

It is well for the student in hypnotism and mesmerism to know that if a subject cannot be awakened by the method given in this work, and the nervousness of the operator has acted with an unpleasant effect on the sleeper that to send for a medical man who is ignorant of, and disbelieves in the science of the human mind and would treat the case as an ordinary abnormal physical condition, may be

followed by the most serious consequences. The writer cannot too strongly urge that calmness, confidence and patience upon the part of the operator are absolutely necessary to bring the subject out of hypnosis.

Another phase by which an inexperienced operator may be deceived, and from which serious results may follow, is the imperfect or partial awakening of the subject from hypnotic or mesmeric sleep.

In all cases it is best, before awakening a subject out of the hypnotic or mesmeric sleep, to give him suggestions, that when he awakens he will feel all right and entirely free from drowsiness, that his head will feel perfectly clear, that he will feel rested and greatly strengthened in every part of his body. If this care is taken by those operators who use a subject continuously for public or private demonstrations the subject will be benefited, and in a short time the operator will see the benefit of these health-giving suggestions.

## TREATMENT BY SUGGESTION.

All diseases and especially those of nervous origin can be benefited if not entirely cured while the patient is quietly sleeping, from which he will awaken free from pain and greatly relieved in mind and body. When desiring to treat any one, always induce the sleep by the mesmeric passes, as given in method one, and when the patient is in a sound, quiet sleep give suggestions that when he awakes he will be entirely free from all pain, and that when he goes to bed at night he will go sound asleep and have a good night's rest and will feel much improved in the morning.

Of course, the suggestions should be given to suit each case; the operator using his best judgment, after treating a few cases he will have no trouble in relieving all in whom he has induced the sleep.

Hypnosis is a psychological condition in which mental forces become highly susceptible to suggestion.

After the condition is once induced it remains for the treatment to be applied. The



suggestions vary according to the nature of the disease to be treated. If headache is the chief symptom, the head should be rubbed gently while the disappearance of the pain and the non-reappearance is suggested. If sciatica rub the course of the sciatic nerve. If insomnia, tell the patient he will feel a drowsy, sleepy sensation come over him as he retires, and will sleep good through the night. If constipation, a movement is suggested at a special hour.

In treating rheumatism, the parts should be well rubbed and the joints and muscles exercised by movement. In neurasthenia and spinal irritation, the spine is rubbed and kneaded. In amenorrhea, the advent of the period should be suggested at the time it is due. In moral cases, a dislike for the habit and freedom from the cravings, is suggested also self control and a desire to be cured.

A patient will often awake relieved or cured of a long standing disease or loss of function; but it is not best that patient or physician should expect too much, as marvel-

ous cures are not always the most permanent. There should, however, be a steady improvement from day to day.

In many instances it is best to let the patient rest for twenty minutes or more; for during that period the suggestions are working under a most favorable condition of the nervous system.

For chronic and extreme cases the treatment should be given every one, two or three days; otherwise the patient may relapse. The writer has found improvement from the first treatment, and cure permanent when once achieved. In many patients there will be a tendency to give up the treatment when a certain amount of progress has been made. This should be strenuously combated. In moral cases it is absolutely necessary to have them report at regular intervals for repetition and reinforcement of the suggestions.

## CURES OF A PERMANENT CHARACTER.

The question is frequently asked whether

cures made by hypnotic suggestion are of a permanent character. To this I will say that these cures are as permanent as a rule as any and especially those of a nervous character.

Relapses occur in many diseases, no matter what treatment is employed. They are sometimes due to carelessness or neglect of the patient or of those who have charge of him. A person cured of rheumatism can, by suggestion be made to assume a mental attitude that will not permit a relapse, even from a fresh cold; therefore, with proper attention and precautions in giving suggestions the success of suggestive treatment is not temporary by any means.

## HOW TO GENERATE MAGNETISM AND WHAT KIND TO APPLY.

While magnetism is imparted from the operator to the subject by will power, it is generated by the breathing, and the manner of breathing is what generates the different kinds of magnetism. When you wish to im-

part active magnetism breathe deep and a little faster than natural this will fill you with active magnetism, and keep up the supply while operating on patients. If you wish to impart stable magnetism, breathe deep and slow, so as to keep up the supply in your own body, then you will not become weak while operating and can operate on a number of cases each day without injury to your self.

To apply the proper magnetism is just as essential as to give the right kind of medicine, and you should study your case to see which class he belongs to.

As pain is caused by both it is no guide but the patients condition is to be apprehended, thus, if the patient is hot, nervous, excitable and constantly in motion, the stable or cooling magnetism should be transmitted. But if he is cool, no fever or a low grade of fever, muscles or joints stiff, swellings, tumors, congestion, or in fact any inactive conditions, then use the active magnetism.

Every person has two magnetisms for each of the five senses and if either becomes de-

ficient, disease is sure to follow and the character of the disease will be in the opposite direction to the magnetism that is deficient. Thus if the active magnetism is deficient, the part, or parts affected will lose activity and become weak and fail to perform their functions. But if the stable or cooling magnetism is deficient the part or parts take on increased activity and lose their stability, becoming irritated, inflamed, hot and dry, and the person loses control of the parts affected.

## HOW TO BE IMMUNE FROM CONTAGIOUS DISEASES.

To immune ones self from disease is done by a firm resolution of the will that you will not take the disease, if you are afraid or think you will take a disease you are very liable to have it.





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